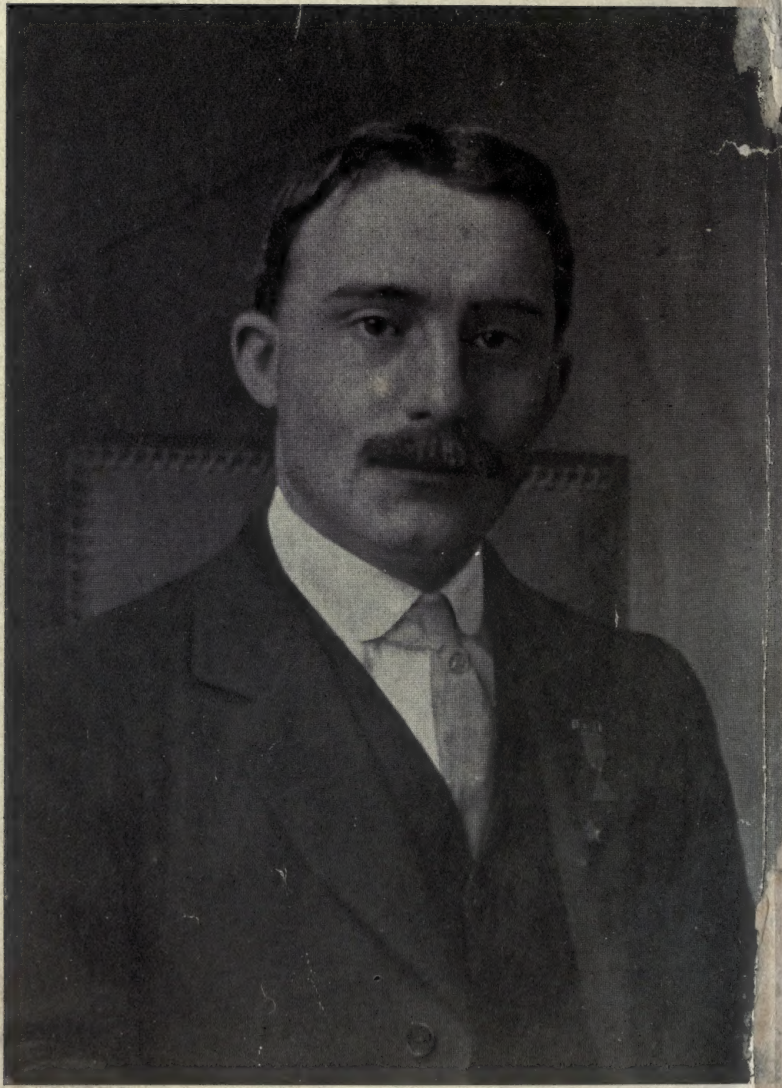
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GEORGE SYDNEY ARUNDALE.



George Sydney Arundale

HIS LIFE AND WORK IN THE CENTRAL HINDU COLLEGE, BENARES

EDITED BY

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Professor of Mathematics

Central Hindu College,

FOR

A GROUP OF FRIENDS

1913.

THE THEOSOPHICAL PUBLISHING HOUSE,
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FOREWORD.

I have been asked to prefix to this book a few words of introduction, and I gladly seize the opportunity of paying my tribute also to the generous and lofty character which has inspired it. Among the many Theosophists who have sacrificed life and home for the dear service of India, none, I think, has met with more misunderstanding and more ingratitude than George S. Arundale. It is therefore well that those whom he has served in the Central Hindû College should bear testimony to what they owe him.

That he is followed by the staff and the students with love, and by the majority with passionate reverence and loyalty, is patent to all; and this power of leadership, and of winning love and trust are, as is so often the case, the reasons for dislike and distrust among those who do not share that power. The commonplace is that which never gives offence; great natures arouse great love and great hatred in those around them.

As a successful Principal, I think that George Arundale's name will shine in the annals of education with those of Dr. Arnold of Rugby and Dr. Vaughan of Harrow. He has not yet reached

middle age, though he lays down for awhile the sceptre that he has wielded so well, and his record is not half writ.

It is said in this book that I have had the happiness of stimulating this life to service. If so it be, great is the reward. For among my many sons and pupils there is none of whom a mother and teacher may feel more proud than of George S. Arundale.

ANNIE BESANT,
President of the Board of Trustees,
CENTRAL HINDU COLLEGE.

To

MRS. ANNIE BESANT.

The Founder of the C. H. C.,
and the
Leader and Inspirer of all its work,
Whose teaching and high example have,
More than anything else,
Made possible.
The strong and beautiful life
which is
The subject of these pages,
This book is dedicated
With love and gratitude
By the writers
Both young and old.

PREFACE.

This book is the outcome of a general feeling on the part of those who, whether as teachers or students, have learnt to know and love the Principal of the Central Hindu College at Benares, that something should be done, now that he is leaving India for some years, to place on record their own sentiments towards him and the character of the work which he has done in that Institution. The reasons which have prompted them to this are twofold. In the first place, it is felt that some kind of personal tribute is definitely owed to Mr. Arundale in return for all the ungrudging and self-less labour of the past ten years. In the second place, those who have been in a position to study the methods and to witness their results from near, at first hand, are of opinion that these contain so much which cannot but be of value in the future developments of the science of education, not only in India but elsewhere, that it is only right that an attempt should be made to set forth both the man and his methods of working for the benefit of those who are interested in the training of the young. In doing this, much use has been made of Mr. Arundale's own writings, as this has seemed the

directest method of presenting his views. It has also been the endeavour of the editor of these pages to present as complete a picture as possible of the man himself, by securing articles written from many different points of view and by writers of many different ages and positions. It is his hope that the book may not only prove instructive with regard to the theory and practice of education, but that it may stimulate many of its readers, to high endeavour and great ideals through the example of a singularly noble and winning personality.

I must not omit to thank the Manager of the Tara Printing Works, Pt. Baijnath Jijja for the splendid enthusiasm with which he has thrown himself into the publication of this book, and it is due to his unwearied efforts that we have been able to bring out the book in less than three weeks.

B. Sanjiva Rao.
Gyan Geha
Benares City.

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George S. Arundale: His Life and Work in the C. H. C.

It is not easy to write of one to whom one owes more than words can tell. Yet I feel I must speak of him and of his magnificent work in the Hindû College. The outer world has no doubt heard much of the work of the college. It is not of that I shall write. It is rather one aspect of the C. H. C. which is little known and little realised by the public, but which is the very life and soul of the Hindû College, that it is my privilege to endeavour to reveal to the large body of parents and school-masters, who are anxiously considering the problem of education in India. Many and many a time have I been asked to speak on the question of religious and moral education in the C. H. C. It is in response to that demand that I have thought it desirable to give to the public some idea of the life and work of a remarkable man, whose privilege it has been to vivify the existing methods of education by throwing into his work the force and vigour of his splendid enthusiasm and devotion.

It is possible that the manner in which I may speak of Mr. Arundale may create misun-

derstanding. The Central Hindû College is the work not of one individual, but of many men and women who have devoted their lives to the cause. But it is not the organisation of the outer activities of the college with which I shall deal —rather the inspiration that has bought about the beautiful relationship between the students and the members of the staff. In other words, I shall try to picture the kind of spirit growing up in the college, a spirit which is inspiring many a young heart to consecrate itself to the service of the country.

Early Life.

Mr. Arundale was born on the first of December, 1878, the youngest child of the Reverend John Kay, a Congregational Minister. His mother was the daughter of Mrs. Arundale who was the daughter of H. W. Pickersgill, Esq., R. A.. Mr. Arundale's mother died in child-birth leaving the little child in the care of her sister Miss Arundale who has been a mother to him ever since.

For thirty-five years Miss Arundale has surrounded him with a mother's affection and love, keeping away from him all the worries and difficulties of domestic life, so that her son might be free to devote himself to the service of the world.

One of the most beautiful lessons we have learnt in Benares has been to watch Miss Arundale's life of sacrifice, the giving up of those little things which mean so little to others, but which mean so much to the loving heart of the mother. It is a glad thing to feel that Mr. Arundale's splendid work in the college has been made possible by the love, the encouragement, the self-denial of his mother.

The child did not enjoy good health, but he was very carefully looked after by his adopted mother. His childhood was surrounded by the most loving and affectionate care, and we may be sure that it was this training by love in the early years of his life that awakened in him that beautiful and ready sympathy which Mr. Arundale shows out so fully and conspicuously in his nature. Love ever awakens love, and gentle and affectionate treatment in childhood is like the sunshine under which the whole of a man's nature blossoms out into perfection.

Mr. Arundale's early connection with India is of great interest. It was in the early days of the Theosophical Society. Marvels and phenomena were in the air, and under the inspiration of H. P. Blavatsky's genius some of the more daring and aspiring students had formed circles

for the purpose of study and investigation. Miss Arundale's home in Elgin Crescent was such a centre. Hither came Babu Mohini Mohan Chatterji, one of the early lights of the Theosophical Society, of striking appearance with his long dark hair, refined and sensitive, his face lighted up by the radiance of a pure life. Mr. Arundale, looking backward on those childhood days, still remembers how, when he was only six years old, he was summoned downstairs after dinner to be introduced to a dark gentleman. Naturally enough the first impression was one of wondering fear, and the little child shrank back from the stranger. But it was only for a short time. Soon the shyness wore off and the two became very close friends. Later on H. P. B. herself made Elgin Crescent her temporary home. The child's early life was thus spent in an atmosphere of spirituality, of inspiring ideals.

He thus came into contact with H. P. B. and also with Colonel Olcott quite early in life; but the impression left by the former is quite ineffaceable, and he often delights in telling the story of his visit with her to the Zoölogical Gardens, H. P. B. being in a bath chair, and how when he slipped she–though almost an invalid–almost hurled herself from her chair to pick him up. H. P. B.

seems to have had quite a prophetic glimpse into the child's future, for she fondly called him her little chelâ, and for a long time there used to be at Adyar a portrait of Mr. Arundale as a child sent by H. P. B. to the Colonel, a significant fact in the light of the events that subsequently took place.

In 1884 he was sent to a Kindergarten school not far from Miss Arundale's home in Elgin Crescent, and two years later he entered Linton House School. In this school he stayed for two years. In 1888, the boy, now ten years old, accompanied his mother and grandmother on a tour in Europe. A stay was made at Wiesbaden, in Germany, and he was educated for a short time in a local school. The party then went to Switzerland, Italy and France. On his return to England he was entered once more in Linton House School from which in 1893 he passed the Cambridge Local for juniors. Owing to ill-health he was withdrawn from school and he was placed under the care of a private tutor, Mr. R. Hodder, who prepared him for entering the University. In June, 1895, he passed the Previous Examination, and in October he went to Cambridge, first as a non-collegiate student and then as a member of St. John's College. Miss

Arundale went and stayed with her son and eagerly shared with him his studies. She attended lectures, and her house No. 7 Maid's Causeway was the centre of a small circle of friends who regularly met to discuss, over the soothing pipe, many of the problems of life.

His college tutor was Doctor—now Sir Donald—MacAlister, the present rector of Glasgow University, and many Indian students who have known him can testify to his wide and liberal sympathies. Under his tutor's influence he made himself friendly to the Indian students of his own day. Among his Indian friends at Cambridge were Mr. C. Jinarajadasa, the well-known lecturer for the T. S. in America, Mr. Paranjpe, the Senior Wrangler and Principal of the Fergusson College, and the distinguished Kama brothers from Bombay. He took a great deal of interest in a little association of Indian students at Cambridge known as the Indian *Majlis*. In 1898 Mr. Arundale took his B. A. degree in moral science, having studied under Prof. Marshall, Dr. Keynes and others. In 1899 he took the degree of LL. B., having studied under Professor Maitland, Dr. Kenny and Mr. Whitaker, the famous coach. He played chess for the 1st team of his college. In 1902 he proceeded to the

M. A. degree. In 1899 he became a member of the Worshipful Company of Pewterers of London with which body the family had been for some long time associated, and as such is a Freeman of the city of London—a position carrying with it certain privileges of an uncertain kind.

After he had left the University his life was unsettled. He first went to Paris and made an exhaustive study of the Napoleonic and Revolutionary periods at the *Archives Nationales* and at the *Bibliothéque Nationale*, and afterwards at the British Museum in London. He had ideas of journalism and of the law. An article of his appeared in the Civil and Military Gazette, and he was the correspondent of a certain Ceylon paper.

All this time he showed no signs of any particular leaning towards Theosophy. It is true that he had been admitted in 1895 by Mr. A. P. Sinnett to the London lodge of the T. S. which used to meet at Leinster Gardens, W. and he had spent a year under Mr. C. W. Leadbeater as tutor, with Denny Sinnett, son of Mr. A. P. Sinnett and C. Jinarajadasa as fellow-pupils. But it was not till Mrs. Besant came into his life that Theosophy became to him the all-compell-

ing inspiration that it was destined to be for him in the future. In 1902 Mrs. Besant delivered her famous address on "Theosophy and Imperialism" in the large Queen's hall in London. It was a powerful plea to the English people, rousing in them the sense of national honor and true imperial dignity, a plea for justice and truth, for the protection of the weak by the strong, a plea for an Imperialism which "shall be a blessing and not a curse, a light to the Empire and to the world that it will serve; an Imperialism under which the subject peoples shall be as proud of the British islands as those who are born upon their soil; an Imperialism in which, as was once written, the King shall regard every man as his son and guard and love him as his own; an Imperialism which shall be the first of the Empires of the world to exist for the good of all those whom it rules, world-wide, because world-loved, and powerful because the Throne is based on the Brotherhood that nothing can destroy."

It was a masterly address, delivered with all the power and dignity of her marvellous eloquence. It was indeed a trumpet call to duty, sounded by one who is truly a mighty leader of men.

Then and there, as the last notes of the splendid music of her oratory died down, the resolve was made, the resolve to follow her who had brought to him the message from those secret recesses of the Himalayas where the Lords of Wisdom dwell. Inwardly he exclaimed in his own heart in the words of Ruth: "Whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God, my God: where thou diest, I will die, and there will I be buried". He may well have intuitively, as in a flash, seen the truth of those beautiful words which he has written about his beloved and revered leader, Mrs. Besant. "In the experience of many of us," he says, "whither she goes thither we do well to follow; as she lives in the hearts of all those to whom she has brought the light, so should we do well to learn how to live in the hearts of others; as the world is her family, so should we make it ours; as she is the eager servant of the Great Teachers of mankind, so should we also strive to learn to serve Them; and just as she can see the life behind all forms, so should we learn not to be repelled by the form which is fleeting and which separates, but to join in the common life which unites us all."

At the close of the lecture Mr. Arundale was introduced to Mrs. Besant, and he determined to offer himself to Mrs. Besant's service, and surely there is no one in the world more devoted, more loyal to his beloved leader, than George S. Arundale. In his room at Shanti Kunja, Benares, there is a steel desk bearing the following inscription :—"To George S. Arundale with love from A. B. in grateful recognition of a flawless devotion."

With characteristic energy Mr. Arundale did not lose any time in looking for work. All work to him is sacred. The size of a thing is of no consequence to him. The smallest, the most insignificant details of work, he performs with a whole-hearted devotion. And we find that the young graduate from Cambridge commenced his Theosophical work by doing odd jobs in the Head-quarters of the Theosophical Society at 28, Albermarle street, W., writing names in registers, addressing envelopes, gumming stamps on to letters etc.; and we must remember that this was done in the most joyful and cheerful manner. He was then given the work of sub-editing the now defunct Theosophical Review under Mr. G. R. S. Mead, and was appointed Asst. General Secretary of the British Theosophical Society under Mr.

Keightley. Later on he officiated as General Secretary for a short time and so gradually drew closer into touch with the work of the Theosophical Society into which he had thrown himself to the uttermost.

With Mrs. Besant, Miss Arundale, Mr. and Miss Bright, Captain (now Colonel) and Mrs. Lauder, he took part in the formation in 1902 of the British department of Universal Co-masonry, an organisation started in 1893 by the great French writer Maria Desraimes, so that both men and women might take part in Masonry on an equal footing. He became the first "Orator" of the Human Duty Lodge, London, No. 6; and the organisation now numbers many lodges in various parts of the British Empire.

In November, 1902, Mrs. Besant had need of a Professor of English for the Central Hindû College, and on the 27th of that month, when on a visit to Paris, Mrs. Besant asked Mr. and Miss Arundale whether they would not make their homes in India for India's service. It so happened that they had just taken on a seven years' lease a very pleasant house in the "Avenue," Ealing, near London. But they gladly welcomed the opportunity of serving India, a country rendered sacred by the presence of the Great Ones

who are guiding the Theosophical Society. The lease was soon disposed of, and apart from the separation from friends and relatives which their departure entailed, the greatest grief was the separation from their cat *Bru*, a daughter of Mr. Jinarajadasa's celebrated *Ji*. *Bru* had been with them for a long time during the Cambridge life, when she often tried to accompany Mr. Arundale to his lectures, and at Ealing one of its greatest joys was to give Mr. Arundale about three yards start and then race him up the garden, the final being the clambering up Mr. Arundale's body in order to put her paws on his shoulders. It was not thought advisable to subject *Bru* to the Indian climate and she was most reluctantly—indeed with tears—given in charge of the mother of an old servant, and a shilling a week was provided for her maintenance for the rest of her life. And then came the eventful Indian life from February, 1903 until April, 1913 —ten years full of work and effort.

——:o:——

Mr. Arundale's services to England and India

Years ago leading a more or less lonely life in a strange land, I used to dream noble dreams. Far away from home, surrounded by the ancient and venerable traditions of a famous seat of learning, I had visions of a noble future and a mighty destiny for my own beloved country; and the one prayer that rose from my heart was that I might have the privilege of consecrating my life to the service of my country. I have found my dreams come true, as all the dreams of the soul come true sooner or later. The opportunity came only a month after I landed in India. When I came to Benares the first feeling was one of disapppointment. I had dreamed of an institution placed in the midst of quiet groves through which the mighty Gunga flowed of holy temples thrilling with spiritual vigour, of a cloistered life under whose shelter the ancient wisdom grew and flourished side by side with the learning of the West. None of these did I see in Benares. But gradually I began to see things in their proper proportions, and hardly a year passed before I began to realise that I was at the heart of a great movement for

the uplifting of India, a movement more far-reaching in its effects than any other of which I have heard, and I came to look upon the Hindû College as a sacred centre, verily the temple of the new spirit which will express itself in all its splendid perfection in the mighty India of the future.

At the heart of that movement I found George S. Arundale the devoted pupil of Mrs. Besant. I had known him in the beginning of my work in the C. H. C. as a joyous young Englishman, full of life and spirits, the very antithesis of the brooding mystic and idealist, frank and hearty, with a great fund of human affection, whose greatest joy appeared to be to spend his time amongst students, playing with them, talking to them about things which seemed to me at the time very trivial. As Miss Arundale has often told me, whenever she found a crowd of animated humanity in the playing-field, more or less in a state of hilarious mirth, she invariably found her George in the centre. No individual seemed to me less likely to play the part of the high priest of this new spirit than this young genial and loving-hearted Englishman.

Yet beneath this rather boisterous and light-hearted exterior, there was a vein of high seriousness

and a reverence for sacred things, and above all a devotion so rare, so lofty, that I often find it difficult to express in words. There is nothing that he will not sacrifice for the sake of his beloved teacher Mrs. Besant. I have often found him wishing that there was more which he could sacrifice. Far from being frivolous, I found that every minute that he spent amongst the young ones who were entrusted to his care, was really spent in the service of his leader. She had asked him to study the young men, their customs, their habits, to live with them as an elder brother, to share their joys and their sorrows, and to give them the protection of a father, the love of a mother, the gentle wisdom of a teacher, the kindness and sympathy of a friend and companion: in fact to join all the boys into a united family. And day after day he strove to perform the duty allotted him, counting all sacrifices as joy, all the weariness and the pain as something to be undergone with gladness for her who had trodden the path for him, and had made the road smooth. When sometimes the strain became too great to be borne, when life became too hard to be lived, there shone before him the light of a life of suffering nobly borne, of mental agony cheerfully endured in order that the children of men might see

the light, and that their life might be made gladder and warmer by its cheerful rays. Many have known of the joys and the privileges of Mr. Arundale's life. But few have known of the ceaseless strain he has endured, of insults cheerfully borne, of indifference, apathy and contempt he has serenely suffered from and overcome. Through all the difficulties and troubles of his life, there has ever been present before him an unfailing inspiration, the life and work of his beloved leader, Mrs. Besant, to whose service he had dedicated himself. It is this 'flawless devotion' which one finds running through every detail of his work, whether in his capacity as the Principal of the Hindu College, or as the devoted friend of his colleagues and his pupils.

It took me one long year before I could understand this aspect of Mr. Arundale's life. And it came home to me that out of such devotion are the leaders of great movements born, that of such stuff are heroes and martyrs made, and I saw before me a living hero, a spiritual knight willing to face the terrible weapons of the modern world—obloquy, contempt and ridicule—and to hold aloft the banner of spirituality. There is no force in the world, so potent and mighty, as devotion to a great and mighty leader.

But when that leader wields no weapon of defence, and goes forth into the battle armed only with love and compassion, there is no limit to the possibilities of conquest, for verily those who are unselfish rule and dominate the world.

And in Benares the new life surging throughout the land has taken shape under the leadership, primarily of Mrs. Besant, but visibly to many under her own devoted follower, Mr. George S. Arundale The watchword of that movement is peace and brotherhood. The attitude of the leaders of this movement cannot be better described than by quoting a passage from one of Mrs. Besant's speeches. Speaking of the suspicion and hatred with which a certain section of the Indian people looked upon the English, Mrs. Besant says: "When I see suspicions arise, and read words of hatred...I say to myself: 'Alas! the memory of wrong still remains, and the only way to root it out is the way of loving service, of quiet acceptance of now wrongful suspicion until hatred is worn out by love.' Hatred ceaseth not by hatred at any time: hatred ceaseth by love. And will not you, my Indian brothers, allow the few of us in English bodies, who have given to the Motherland our love, our work and our devotion, who have for her sake

forsaken the country of our birth and the friends we have left behind; will you not allow us to pour out our love at India's feet and to give the service we count it honor and privilege to render? Will you not let us make amends for the wrongs of the past? We will bear the karma of our country; we will bear the suspicion; we will bear hatred; and we will pay you back only in love and service."

And I who came after some years' stay in the freest country in the world, with my heart full of resentment against the contempt which some Europeans sometimes feel for the coloured races, I to whom the word loyalty meant hypocrisy, have learnt what it is to be a loyal citizen, only because I have seen noble men and women in Benares bearing upon their shoulders burdens of imperial England. Men and women in England speak of the work of the great builders of Empire. But little do they know that, but for the unknown and unrecognised band of unselfish workers who count it a glory to deny themselves, the days of British rule in India might be numbered. When I am insulted or treated with scant courtesy by any of the ruling race, I think of my beloved leaders, and for their sake I forgive. Many and many a time have stu-

dents come to me with bitter resentment against some wrong and injury described in the papers, and I have silenced them by merely mentioning the name of Mr. Arundale and his ceaseless love and work for India. And on his side he is ever patient with those whose feelings against England are strong, and by such patience, by a never failing gentleness and courtesy, by a regard for the conventions and customs of Indians, he has made loyalty compatible with a strong self-respect and a deep and passionate love of country. Let us not forget that year after year boys go out of the Hindu College, carrying far and wide memories of a life lived in close and friendly sympathy and companionship, and in mutual co-operation in a common work, with English men and women, thus becoming pioneers of an imperial movement in which England and India shall join hands for the greater glory of the Empire. In the light of these later ideals I am able to understand the meaning of Mr. Arundale's love for his boys, of his joining in all the small and trivial details of boys' lives; and I know now that link by link he is forging a chain which will bind England to India and that these links shall be unbreakable, for they are forged by love, and love's chain cannot be rent asunder. He

knows, and we also know, that in this as in other work he is but an instrument in the hands of a Providence that is drawing England and India together for the fulfilment of a glorious destiny. As such we honor the man, greatly for what he does himself, even more highly for what he is permitted to do as the instrument of the Mighty Spirit guiding the destinies of our great country.

Let us once more take up the thread of the narrative of Mr. Arundale's life from the point where we left him ready to start for India to commence the great work which he was given to do by Mrs. Besant. We have seen the kind of ideals which were given to him to realise, and it will be interesting to watch his career, to study the various methods which he employed to accomplish the end. Before he came to India his knowledge of the country was extremely scanty. He has often told us how he thought of the Hindu College as a small building in the midst of a great desert, where the palms grew in abundance, infested by all kinds of wild animals. But he was agreeably surprised when in February, 1903, he landed in India and arrived at Benares to find a very big college with hundreds of boys in it. At Moghal Sarai he was met by Mrs. Besant,

Babu Upendranath Basu, Babu Bhagavan Das, and others. The party drove in carriages from Moghal Sarai to Mrs. Besant's home at Shanti Kunja. Life in India was not at first easy The strange food, the troublesome noises of the chowkidars at night, the strange dress of the boys, insufficient in the eyes of a European, all these tended to make life very difficult. Mr. Arundale came to the Hindu College first as Professor of English, when owing to Dr. Richardson's illness, Mr. Collins officiated as the Principal of the college. All this time, however, Mrs. Besant gave him valuable advice about the customs and habits of the Hindu students. As a general piece of advice she told him: "Give way in all things, save in matters of principle," and he has followed this precept ever since.

On the resignation of Mr. Banbury, the then Head-Master of the School Department, in 1904, Mr. Arundale became honorary Head-Master, a post which he held until 1907.

Work in the School.

We have already noticed one of Mr. Arundale's most conspicuous qualities—his utter devotion and loyalty to Mrs. Besant. This unflinching

loyalty is the characteristic of all leaders, for without it a leader cannot win followers who will, should need arise, surrender their lives at his bidding for a cause. Mr. Arundale saw that what India needed more than anything else was leaders who could guide the ignorant masses, and who would not be at the mercy of popular prejudice and superstition. He proceeded, therefore, directly to the work of building up among the students of the Hindu College the spirit of loyalty to a leader.

Discipline by love.

There is a certain passage in 'Education as Service' which gives very accurately the attitude which Mr. Arundale took from the very beginning of his career as Head-Master. It says: "The whole idea of what is called 'punishment' is not only wrong but foolish. A teacher who tries to frighten his boys into doing what he wishes does not see that they only obey him while he is there, and that they will pay no attention to his rules, or even take a pleasure in breaking them, because they dislike him. But if he draws them to do what he wants because they love him and wish to please him, they will keep his rules even in his absence, and so make his

work much easier." He saw that the only permanent discipline is self-discipline, that is a discipline which is imposed by the individual himself and not by any outward authority, and that the most perfect ruler is one who rules without making his rule felt. This spirit was almost non-existent in the Hindu College, and Mr. Arundale therefore placed before himself as the ideal to be achieved, the creation of a great devotion to the college and to its head, so that, instead of the cold and often galling system of discipline which exists in most institutions, he might give to the students a splendid inspiration for work, an inspiration derived from the life of the President, Mrs. Besant. There is nothing more inspiring for the young than hero-worship, and reverence for great things, nothing more beautiful than the homage youth pays to greatness. The struggle for life has not yet dimmed the vision of youth, and it can see the divine shining through the human more clearly than at a later stage in life. And happy the young man who can come into contact with a great and inspiring life—for such a life fires the soul, and the little flame, once lit at the greater light, may grow dim but can never be extinguished. It may smoulder, but a passing breeze blowing over

it will make the flame only the more luminous.

Day after day, in the school, in the college, and in the boarding house it was the privilege of the boys of the C. H. C. to spend their time in the company of one in whose heart there ever burnt the steady flame of devotion to a great leader. In the midst of the play and the fun, the heart of their teacher would go to the one whose pupil he was and in whose name he was serving. And no wonder that there gradually gathered round him from among the more unselfish and the nobler boys, a band of young people whose hearts beat with the same hopes, the same aspirations, above all with the same devotion to the service of men. Whenever and wherever there was work to be done, then and there gathered this band of devoted pupils who threw themselves into the work with the same ardent devotion that their leader displayed. He was to them the embodiment of all that their youthful and ardent imagination conceived as the highest and noblest, and they loved him as it is the privilege of few to be loved. They followed him wherever he went. Did he go on a tour for the collection of funds for the college? There surely were his faithful students who worked hard from the early hours of the morning till the late hours of night.

They knew their leader; they knew that he was the most indefatigable, the most cheerful, of them all; they knew that he shared with them the same food, the same lodgings, that no matter how hard, how uncomfortable the surroundings were, yet his great love for them made every hardship easy to bear. They knew that he was glad to be with them, glad to feel the joy of their lives: and these young and faithful souls, whose devotion to their leader is a matter of astonishment to many and of disapproval to some, have thus early in life learnt the priceless lesson that he alone is fit to lead who would more willingly, more gladly, follow another, that only an entire renunciation and self-surrender enables one to wield the sceptre of authority. Again he taught them the dignity of labour, by glorifying the trivial and irksome tasks of daily life, by surrounding them with the halo of service. If there was any piece of work which everybody shirked, that was the work which he chose to do, till his enthusiasm rendered every task attractive. Every duty of life he skilfully wove into the fabric of service of the country. Was it carrying benches and chairs, he was in the very forefront, and, fired by his enthusiasm, the boys would rush to the task. Was it attending to drill, a not very pleasant

occupation? There he was, himself going through all the military evolutions, sometimes missing even the splendid lectures of Mrs. Besant. Few, indeed, outside the Hindu College realise that if Mr. Arundale is loved with a devotion which is rarely given to a teacher, it is because he has won it by a constant, unwavering fidelity to the trust imposed upon him, by being to his students what his own beloved leader has been to him.

Thus he trained these faithful disciples along the path of service by making them understand that a small thing done in the right attitude was a far greater thing than an apparently big thing done for selfish ends. He taught them that young as they are, it is possible for them to form part of the great army of workers engaged in the building of the national edifice; and every little thing done, however trivial it may be, is something which adds to the beauty and the splendour of the temple.

Thus he strove to make the school and college the training ground for the future leaders of India. It was with this end in view that he first introduced in the school, and then later on in the college the prefect system.

The Prefect System.

Readers of 'Tom Brown's school days' are familiar with the story how the great Head-Master of Rugby brought about an entire revolution in public school life. We know well how many brave men in England learnt their earliest lessons in the art of ruling as prefects in that famous public school, how the wielding of power and authority and the responsibilities of office have helped to tame the rude energies of youth, and have brought out the finest quality in man, strength combined with gentleness. Many a Tom Brown entering that school and coming under the influence of Dr. Arnold emerged a nobler and a gentler soul. Following in his footsteps, and inspired by his example, Mr. Arundale sought to introduce into the school a system of school discipline which has been attended with conspicuous success in the Hindu College, and which may, therefore, be followed with advantage in the various institutions in the country. "The system", to use Mr Arundale's own words, "consists in transferring gradually to specially selected students a definite series of duties connected with the discipline of the school, giving clearly defined powers accompanied by

important obligations. In other words a subordinate court is created, in which, as far as possible, all less grave affairs are settled without recourse to the more formal and official interference of the members of the staff. The Court of Appeal [the Head-Master and members of the staff] is, of course, preserved, and reserves to itself the right both of quashing decisions of the 'court below', and of judging such cases as it may deem desirable."

To me it appears that no step Mr. Arundale has taken is of more far-reaching importance in connection with the political evolution of India than the introduction into the C. H. C. of this prefect system. It is an admirable training ground for the future leaders and organisers of India. The error often made in our public life is that it is considered that to enter the arena of politics requires only a power of repeating the commonplaces of political science, and a certain skill in the handling of words. That the leader of a political movement should have been trained from early youth in the principles and art of government, that he should have a working knowledge of the machinery of administration, and an intimate knowledge, derived from personal experience, of the problems

with which he is dealing, that above all he should be a leader of men able to understand, sympathise with, his followers, read their hearts, that he should possess a purity of character and a loftiness of aim which gives him the right to lead, that he should be a tower of strength, unshaken by the storms of passion, the conflict of political parties: that he should possess all these qualifications, is recognised in practice by few of our politicians. It seems to me that it is in the school and in the college that the leaders of the nation should receive their training. It is the business of the teacher to study the characters of the boys entrusted to his charge, to tabulate and classify their qualities and afford them opportunities for the proper exercise and growth of their faculties. Mr Arundale recognised this clearly from the very beginning of his career. His close and intimate knowledge of the habits and lives of his pupils, gained by long-continued association with them, enabled him to select out of the large number of boys those showing the special indications and characteristics of people who are born to lead. The strength and force of a nature can accurately be judged by the quality and the amount of its re-action on its surroundings. It is very often the wilful, domineering boy, the

boy who delights in mischief, specially if it is of a daring character, who, if properly guided and controlled, will become a powerful leader of men. The gentle and quiet lad who shows no tendency either to evil or to good may pass away without leaving any mark on his time. He dies as he lived, and is soon forgotten.

Mr. Arundale has often been blamed, by those who do not know, for his leniency towards troublesome and mischievous lads. And yet I have known them gradually changing into brave and unselfish youths capable of great sacrifice. The force of such natures requires only to be pushed upwards instead of downwards to be directed along the right channels. But few people are capable of giving this upward turn. It means a capacity to intuit the innermost natures of other people, a capacity born of a great love and a wide sympathy. It means untiring patience, it means absence of personal prejudices, of likes and dislikes, and only the most selfless natures are capable of catching a glimpse of the beauty of the Inner God through the heavy veil of matter which dims the splendour within. To see into the very soul of the pupil and reveal the hidden glory, that is the work of the teacher and still more of the Master. The rough

unhewn marble is there, and, seeing the God within, the teacher must be the chisel in the hand of the great Sculptor and must help in in the chipping away of the superfluous marble so as reveal the perfect and splendid statue within. A rare privilege thus to help humanity to realise its own divinity, and only here and there can one find men whose destiny it is to work in this manner. And yet I have seen some who possess this mighty privilege, and among them is Mr. Arundale. The many touching outpourings of love and gratitude from his pupils and friends which I have quoted at the end of the book bear the most effective testimony to the fact that many a heart owes to him its first glimpse of its own divinity.

In the Central Hindu College, Mr. Arundale found many a lad with the promise of something great in the future, and he gathered such around him, and by the alchemy of his sympathy he transformed them into a devoted band of servants of India. He threw upon them the burdens of office by selecting them as prefects, and made them realise the dignity as well as the responsibility of their position. As Tom Brown felt that, for the success of the school, he was as much to be thanked as his great Head-Master, so

Mr. Arundale deliberately sought, by counsel as well as by love, to make the boys understand that they had in their hands the honor and the reputation of the college. They were the representatives of a college which stood for the highest ideals, for the ancient Aryan culture, and any meanness, any unfair exercise of their authority against those who were placed in their care, was a stain on the college.

The following letter, which Mr. Arundale wrote to his prefects in 1907, speaks more eloquently of the value of the training which this system affords for the development of character, than any words that I could use myself, and so I quote it here in full:—

"My dear boys,

As you are shortly completing your school career and are in all probability unlikely to return to this school, permit me as a friend of some years' standing to offer you a little advice and to ask much help.

"I thank you, in the first place, for having proved yourselves worthy of the burden sometime ago placed on your young shoulders. You have laid the foundation, I sincerely believe, of a new era of progress for Indian schools in a special direction, and we who are humbly sharing in

the vast work of India's regeneration are grateful to you for your eagerness to join in the toil within the limits of your capacity and opportunity. We know and appreciate the difficulties you have had to encounter and overcome, and we warmly recognise your tact, gentleness and forbearance. But it is specially desirable that this training you have received in school should be put to some useful purpose in your college life, in your life in the world. I want you to feel that though in fact no longer students in a school. your real connection with the place in which your early education has been acquired remains with you throughout your life. Do not, therefore, seek to take undue advantage of the decreasing bonds of discipline which you will find marking your completion of one part of the student's life, for the less we impose discipline from without the more need have we to impose it from within. Remember that the apparently freer life in a college or in the outside world is in reality infinitely harder and more full of temptations to those unprepared to exercise self-restraint; and that the higher we rise the more easy is it to fall and the more serious and lasting the consequences. Think that you are still in school, but that instead of someone else imposing the necessary restraint you yourselves

have to do it—imagine in yourselves the dual function of teacher and taught, the one the higher nature and the other the lower, the latter the little boy eager for all activity in any direction and full of energy, the former the wise teacher directing the energy into suitable channels and producing useful activity.

"I should like you to ask yourselves from time to time: 'Why was I made a prefect in the school?' for in the answer to that question will you find your life's pathway marked clear and unmistakeable.

"You were made prefects because in you were discerned a certain number of special qualities—either in existence already or easily capable of being brought out—which fitted you to be of service to those around you. In each one of the five these qualities differed, but each was thought to have within him the power of being specially serviceable in one direction or in another to his fellow-students. The success you have achieved, although not as complete as might be wished, entitles you to entertain the belief that those who were responsible for the choice were not altogether mistaken in their appreciation of your qualities, that you each have some special facility for help, a facility greater, perhaps, than such as is possessed by the average hu-

man being. But what does that power imply? It implies responsibility as regards the use to which you put it. While in the school you are guided and trained in its proper exercise, in college you will receive less guidance and training, and in the outside world practically none at all, although in truth higher guidance will come the more to you as you learn to look for it. The responsibility does not, however, decrease proportionately, rather does it increase, and so you will find the burden of responsibility weighing more and more heavily upon you year by year and less of guidance to point out to you your duty. Perhaps you are saying to yourselves: 'What was the use of putting us in the way of difficulties in the very place in which life ought to be made as easy for us as possible? At any rate let us now follow the ordinary man's life and suffer this power with its attendant worries to fall into disuse.' But if your life in this school has meant anything to you at all you will at once see that such a thought is unworthy of you. Just as a boy who desires to excel in the high jump, for example, must practise at lower heights and so train himself to pass with ease over those greater heights which must be surmounted if he wishes to become proficient, so do we intentionally place suitable difficulties before young boys in school, increasing

them class by class, until all the difficulties in the school-period of life are easily surmounted and the mind thus prepared for the more serious difficulties of the college-period, and so on. But the greater difficulties cannot be approached unless the lesser have been overcome, and so we begin to realise that each difficulty as it comes must not in fact be regarded as a hindrance but rather as an opportunity for greater progress. Thus, when you were brought face to face with the anxieties involved in the discharge of the duties attached to the position of a prefect, you were in reality given a special opportunity to prepare yourselves to surmount successfully more arduous duties in the future. In other words, the harder your present trials (of course within the limits of your capacities) the easier will your future life become. But this is only one aspect of the case. Suppose, to take my illustration, the jumper trains himself to jump higher than his competitors, will he for long rest satisfied with his pre-eminence ? For some time, indeed, he may ; but sooner or later he will find, if he is worth anything at all, that the only lasting pleasure derived from his training consists in imparting his own excellence to others, at first the selfish pleasure of seeing his own pupils triumph—himself once more triumphant in their success—and then the delight in being of

service to others for its own sake. So may it be with you. Pride of position was naturally your first attitude of mind and you gladly paid the price, in difficulties, for the position which enabled you to feel the pride. But I have seen in each of you pride of service growing up side by side with pride of position and gradually elbowing it, if I may use the expression, out of your minds. I believe, therefore, that you will readily see that all these difficulties upon which I have been laying so much stress are so many preparations for a life of service to your fellow creatures, service which would be of less value to the world immediately around you had you not been able to encounter and overcome some special difficulties which many are not as yet prepared to meet. Your prefectship in the small school-world, to go back to the original question, is a training of service in that school-world so that you may become competent to render service also to the larger worlds which lie in front of you. You will thus, I hope, look upon the prefectship as the starting point of a career of usefulness to others, as an opportunity given to you to acquire to habit of self-sacrifice, so that throughout your lives such habit may become the dominant characteristic of your thoughts and of your actions.

We have often talked over together the many ways

in which we may be of use to others and of the special duties you owe—as sons of India—to your mother-country. You are already well aware of the great need India has of those citizens who—first seeing their country in the ideal—strive to lessen the distance between the ideal and the actual; and I can only exhort you, now that you are about to approach the time for active service in the out-side world, to keep your attention fixed on this great and paramount duty. Whatever your occupation in life may be, whatever work may fall to your lot, remember that every action well performed is a service to your country, for such service lies rather in the way in which we perform the duties karma has given us than in the performance itself, rather in the quiet ordinary every-day life than in some showy work ostentatiously displayed. I would especially warn you against being led into the belief that those who travel about the country delivering excited speeches on the necessity for this, that and the other, are the real benefactors of their race. Speak by all means, when you have the knowledge, but show by your own example that what you advocate you yourselves are making every effort to bring about. Do not forget Mrs. Besant's words: 'Do more than you talk,' and bear in mind that great and

far-reaching changes can only be effected, and are alone beneficial, when the people as as a whole are prepared to receive them by slow, steady, calm developement.

" And now let me ask for the help to which I referred at the beginning of this letter. I ask you to remember with affection the institution which has, during the past few years, tried to help you to the utmost of its power, for out of that affection will come the earnest intention to increase, as far as you are able, its power of usefulness to those committed to its care and through them to India. Defects our college has, what human institution is without them? Join with us in trying to remove them. Ideals we also have. Join with us in our attempt to realise them, for those ideals are the material out of which will come the future greatness of the Indian nation. But whatever you may become and whatever active support it may lie in your power to give, never forget that the greatest service you can render to the college is so to live that it may be said that the Central Hindu College helps boys to lead in after-life good, pure and useful lives."

The introduction of this system of discipline by love, by which boys are taught to look upon all wrong-doing as something that must be avoided

because it is not *honorable* or worthy of the tradition of a great institution, and not because of the fear of punishment, has produced the most remarkable results. Gradually we have been able to dispense with many forms of punishment and students have grown to trust us and love us, and therefore obey cheerfully any rules which we may make. They know that we love them and trust them, for there is one thing which Mr. Arundale has been continually impressing upon us and that is that we should never show that we distrust a boy's word, even though we may have reasons to disbelieve him. Behave with him as if he were an honorable gentleman whose every word is true, and you make him gradually ashamed of any tendency to tell a lie. The desire to conceal the truth comes invariably from a fear of the consequences of the telling of the truth. But among those who love us no such fear exists. Many a student comes to Mr. Arundale to tell him of the mistakes he has made, trusting him to do whatever he thinks fit. He knows that whatever he may do, there is a great and unfailing love which understands him as no other force could, that the world around him may condemn and revile, but that the loving heart of his teacher can have no trace of resentment in it. Not merely do the

students believe this of him, but I, a member of the staff of the college, know that should I ever commit any act which would lose me the sympathy of the world around me, I can go to my own leader and receive the most loving compassion and the knowledge that he at least understands me. Such is the beautiful relationship existing between us all, between students and staff. We are one united family, loving each other and willing to stand by each other. We do not require any discipline whatever, for love is a greater motive power with us than any external rule that may be imposed upon us. Love makes all burdens easy to bear, and where love exists all rules are vain.

Religious and Spiritual Education in the Central Hindu College.

It might appear from the manner in which I have spoken of Mr. Arundale's work in the Cenral Hindu College, that I am not doing justice to the large army of workers who have contributed to the success of the movement. The services which Babu Upendranath Basu, Babu Jnanendranath Basu, Babu Bhagavan Dasa, Babu Govinda Dasa and others have rendered are such that it would not be fair on my part to ignore them in an account of the work of the Hindu College. But, as I said in the beginning, it is not my intention to speak of the outer organisation, but rather of the inner spirit which is moulding and shaping the lives of hundreds of students. Only the teachers who come into daily centact with the students have really any opportunity of influencing the characters of their pupils, and therefore as I am dealing with this aspect of education in the Hindu College, it is inevitable that I should assign the most prominent place to the one individual, who, more than any other, is responsible for the growth and maintenance of a very high level of spiritual life.

As an introduction to the subject of this

chapter I shall quote the reply which Mr. Arundale gave to a question which I put to him once and which has been already published in many of the papers.

What the Indian Student is to me.

"I am on the whole of opinion, as I already stated at the Government Educational Conference held in Allahabad in 1911, that the personal ideal is more inspiring to the Indian Student than any other; and if a good leader can be found the Indian youth will follow him to the uttermost. I unhesitatingly say that the Indian boy is one of the finest specimens of the Aryan race I know. I have lived intimately with him, at school, in the play-ground, in his home, in his studies, in his amusements, for ten years day after day, taking no other pleasure than the pleasure of living among those who have been placed in my charge. I claim, therefore, to speak with authority when I say that he is of the finest material if in the hands of those who love him and who strive to grow worthy to lead him in the narrow path of honor and of service. Throw in your lot with his, make his destiny your destiny, share with him your happiness and your trouble, interest yourself in

his hopes and ambitions, enter his family as an elder brother, be ready with a smile of welcome whenever he comes to you, have no pleasures apart from the joy of serving him : live thus and your Indian student will serve you, worship you, follow you to the end. I, a European, know this to be true, for I have experienced the reward of having given myself utterly in service. And to day there is a band of young men in the Central Hindu College who love and trust us utterly, because we love and trust them utterly, and who will go out in the world loving and serving their fellow men because we have striven to love and serve them in their youth. There is no display made by this group of workers. There is no society to which they all belong. There are no rules by which they must all abide. They have taken no vows of obedience. But they are more united than the strictest words or the clearest and narrowest objects could make them, for they live together in an unbreakable bond of love, in a common aspiration to serve their fellow-men. It is this band of young men which has made the Central Hindu College what it is to-day, and from this band of workers will come some of the leaders of the India of tomorrow.

"Sometimes I am asked the secret of the

enthusiasm so many of our young people display, whence the source of any influence over them I and my colleagues have, how it is that so many are at our disposal for any work we may choose to give them now or at any time. The answer is that we who are the elders look upon ourselves as the eager servants of the younger generation growing up around us: that we ask them to do nothing we ourselves are not doing: that our own reverence for those who are our own superiors wins for us reverence from those younger in years than ourselves: that we love India with a deep and eager love: that we are happy in offering ourselves and all that we have so that our young family may be the better equipped to meet the hardships and disapointments of the wordly life: that we ask nought from our students in return for our service: that we fearlessly protect all who may suffer from the consequences of the advice we give: that we are ever ready to acknowledge our mistakes even to the smallest child in the school if such acknowledgement will help him: that during the day our thoughts are ever with our students: that when we retire to rest we send thoughts of love and protection to them that they may pass safely through the night.

Be this to your Indian students, strive even

to do this, and you will know the heart of an Indian youth as you had not dreamed it possible. Race prejudices become foolish superstitions, prestige is seen as the instrument of wilful ignorance, differences of religious belief are known, in the light of loving sympathy, as but different roads leading to a common goal. The teacher knows himself as one with his students and his students trust him and love him because they see him as part of themselves, with no interests save theirs, with no hopes save theirs, with no life that is not theirs to share."

To dedicate one's life to the service of the students, to welcome them at all hours of the day and the night, to share in their joys and sorrows, to have 'no interests save theirs, to have no hopes save theirs, with no life that is not theirs to share,' to live continually a public life, to give up the luxuries of privacy, to do all this and more involves a strain the magnitude of which only those who have attempted to follow this ideal can realise. And yet I am living amongst a band of people who are trying to do this and the leader of that band is George Arundale. Living in close and intimate touch with these people, sharing their hopes and aspirations, I am more reminded of the early Christian communities who gave up all to follow Christ. They believe

with all the fervour of a spiritual conviction that they have a mighty mission to fulfil. They believe that for thousands of years, life after life they have been brought together, so that they might be able to fulfil a great and splendid destiny in the present one ; and in Benares under the all-compelling inspiration of the genius of a great spiritual leader of men, Mrs. Besant, men and women from many lands and many races have gathered together and live in the closest bonds of affection and sympathy, setting aside all the barriers of race, caste and religion. Nothing binds them together, save that each one in his heart has realised the worthlessness of all the things which the world lays so much stress on—wealth, fame and name—and is striving with all his will to give up the fleeting and live in the eternal. There are no vows, no pledges save the solemn vow which the soul in its moments of a singularly clear vision takes, the vow to consecrate every faculty, every power to the highest and noblest uses, the service of man. This is the tie which binds them together into a united body with a single will. Whatever differences there might be on every conceivable subject, on one point they are all one—the common goal which they all wish to achieve. That goal cannot be achieved except by the co-operation of all. No one can ever take one step forward without all

the other coming a little nearer the end. Like a party of mountaineers, they are all roped together. The fate of any one individual is the fate of all. Thus they climb together, the stronger aiding the weaker in his struggle upwards. And on the mountain heights stands the temple gleaming in the sunshine, radiant and flashing, far above the region of cloud and fog, and in that temple dwell the Lords of Compassion and Wisdom. Day after day do the Great Ones descend from their mountain heights to guide the stumbling and weary feet of thousands of daring climbers who are painfully making their way upwards, cheered occasionally by the light that flashes from the temple.

"Then, in such hour of need
Of your fainting, dispirited race,
Ye, like Angels, appear,
Radiant with ardour divine!
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word
Weariness not on your brow.
Ye alight in our van! at your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave!

Order, courage return.
Eyes rekindling and prayers
Follow your footsteps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God.

To be instruments in the hands of these mighty Elder Brethren of Humanity, to be their faithful servants in the carrying out of the mighty plan of evolution, this is the splendid ideal which is the inspiration of this devoted band of workers who have gathered round Mr. Arundale. They love him much because he loves them more. They stand by him and follow him because his love and compassion have opened up the vision of the soul by which he can see into life's problems more clearly more distinctly than they can. He can see where they are blind, and it is given to him to know a little more of life's pathway, the goal where it leads to, than the world around him is able to understand. From January, 1909, when the organisation of this band of workers took definite shape, this group of workers has formed the very heart of the College. Ready to serve at all times and in any manner, they have permeated the whole of the college with the

spirit of service. As a matter of fact round our beloved Principal have rallied round those to whom service is the highest and noblest privilege. Referring to this group, Mr. William Kirby wrote in the January number of 1912 of the *Adyar Bulletin* as follows :

"If in one way Adyar is a greater centre, is the true home of the Society,is more beautiful in its wide lands and luxuriant groves and fields, yet here in this our northern home the youthful element of the Central Hindu College, the warm hearted, enthusiastic, affectionate family of students, professors and friends, makes the pursuit of high ideals, the effectual carrying into practice of great collective and individual efforts in the higher life, a more vigorous and real a thing than, possibly, is visibly apparent elsewhere. It is easier to overcome prejudices, to kindle love and devotion, to arouse enthusiasm and hope, to kill out the spirit of carping criticism—that fatal barrier to progress—to organise groups for common endeavour and effort in service, with the young and ardent than with the old and set. And so what must strike the visitor to a Convention here is the splendid material—and the still more splendid spirit animating it.

"Already last year, in the account I wrote in the January, 1911, number of the *Adyar Bulletin*

of the thirty-fifth Convention, I had occasion to allude to the admirable qualities which any one could see promised rich fruit in the characters of many of the "Benares Group" of workers; but I can testify that this year that promise has been fully maintained. Their beloved Principal, Mr. G. S. Arundale, M. A., LL. B., and with him the Head-Master Pt. I. N. Gurtu and Professor E. A. Wodehouse, M. A., and all the staff of Professors and helpers in the teaching may well be proud of the growth and progress which is noticeable and of the maintenance of those same high standards of utter self-forgetfulness and alert watchfulness and promptitude for all opportunities for service, rendered ever cheerfully and unobtrusively, for the love of the ideals they have put into their daily lives.

"Little, probably, do many of the visitors, especially perhaps, the Europeans, know how much forethought, how much trouble taken, how much sacrifice of personal convenience, of time, of comfort has been freely and willingly given by one and all that their Convention guests might in all things have what they wanted and lack nothing. I have seen printed lists of instructions detailing all the domestic and other arrangements concerning not only the cooking of the various kinds and several types of meals required by the different religions

and habits, and the lodging in the various bungalows and quarters provided for the many hundred visitors of all sorts ; but also the minutest directions for the preparation, say, of hot water that some one had to supervise at 3 a. m. so that it might be ready by sunrise for all ; for the lighting of all the grounds by night so that all might move about easily ; for the constant cleaning of the grounds and houses and the sweeping of rubbish, papers, refuse, scattered everywhere by the thoughtless ; for the meeting of all arrivals at the station two miles off and accompanying of those departing ; for the superintending of servants ; for the accompanying of parties for sight-seeing, the sale of books, pamphlets, photos, literature ; for the general looking after of the lecture arrangements and seating the people ; for the enquiry and postal and telegraph office—all these things required minute organisation and long-prepared thought, time and trouble, as well as sacrifice of some one person to do that and nothing else all the time when interesting lectures were going on.

"Well it is observing how all these things were done that I have seen proved the words I wrote last year that 'there is a nucleus of young fellows who live according to the highest ideals of manhood, whose lives are an unselfish endeavour to be of

service to their fellows, whose aspirations are all on behalf of disinterested devotion to the loftiest ideals' ; it is this spirit of service, of willingness to work, regardless of any personal desire for progress, regardless of any personal opinion, any clogging self-element, ready always to be utilised, eager to find opportunities, alert for any hints, open to intuitive discrimination, devoted and utterly loyal to their leaders in the work and in the service of the Masters, it is this that has been most insisted on, most taught by our lectures during the Convention."

This is a noble and eloquent testimony to the work of our leader George Arundale whose gentleness has often been mistaken for weakness, whose kindness and love has often veiled the great spiritual power that radiates from him. To be the leader of a large band of young men, to organise them for a work which involves the severest strain on the moral and spiritual faculties, to harmonise the many and different temperaments within the group, to smooth away the difficulties and frictions that inevitably arise, to look after the physical, moral and spiritual needs of the various members, to help to get rid of the weakness, and selfishness that destroy the harmony of the work, to bear the ceaseless burden of all the blunders and mistakes of the various in-

dividuals, to stand up for them and protect them without complaint and cheerfully, looking upon it as a privilege thus in a small measure to be a humble reflexion of the great Lords of Compassion who bear the burden of the world upon Their shoulders, to do all this and more requires a strength and a courage, rarely to be found in the world. In my own hour of need, I have felt the comfort of his love and his strength. But more grateful to him am I not so much for what he has done to me personally, but for that which he is enabling me to do for others. We have learnt from him what service means, and the greatest and highest tribute to the organising genius of George Arundale is that today in the Hindu College, there is an organised band of workers, pledged to the service of the world, who seek no reward except the privilege of serving man. And we are devoted to him, passionately and whole-heartedly and our dearest hope and wish is that we may so live and serve that our work and our sacrifice may gladden his heart and that he may have the joy of offering this the first fruit of his labours as his gift to the Master whom he loves and serves.

It is through this band of workers that practically all the work of spiritual education is conducted. It must be carefully understood, that

by religious education I mean something more than the mere intellectual study of Hinduism, something beyond the mere formal instruction in the Sanātana Ḍharma text books. It is that subtle, indefinable something, a feeling or perhaps an attitude of mind which gives grace, dignity and beauty to life. It is not merely right conduct, or helpfulness. It is the awakening of the soul within to all that is glorious and beautiful around it. To help another is a good and noble thing ; but to feel so perfectly united with another that all the loving service that is given is a free, spontaneous expression of a nature whose highest joy is in giving—that is the flowering of the divine life within the human soul. To refrain from evil and injury is the necessary preliminary of all spiritual life. But to have a love so great, so pure, so lofty that it sees no evil in another, but only a struggle of the God within to express himself through the outer veil of flesh, to have a sympathy so perfect that it understands all and therefore forgives all—that is the mark of the soul which has realised its own divinity and, therefore, the divinity of all.

This is the ideal which is sought to be realised in the college. In many forms and in many ways, according to the temperaments of the hundreds of students, this awakening of the soul is quickened

and hastened, and in that process of awakening no method has proved more effective than the placing before the students of the personal ideal.

The place of the personal ideal in the education of the young.

There is no principle so characteristic of George Arundale as devotion to the personal ideal. I have already had occasion to mention his unswerving fidelity to his own leader. He has stated this principle in his concluding speech at the T. S. Convention of 1910 in no uncertain language :

"The last great principle is in my opinion the most essential point on which I have to lay stress, perhaps because it has meant most to me in my life : the endeavour to look for leaders even amongst ourselves and when once found and felt as our superiors to follow them without any hesitation whatever, not for their weaknesses but for their qualities. If you try to understand the history of the world you will find that there is invariable success—sooner or later—in following leaders who have been recognised for their qualities, and who have been followed because of their qualities and in spite of their weaknesses. Recognise a leader, and then follow him always for the good qualities that he has, and leave alone as

not your business any little weaknesses which most men have. A few such leaders are in the Theosophical Society; follow them utterly, and never mind if you go wrong. I would rather go wrong with greatness than walk alone in my ignorance. Only by devotion to the great, my experience is, can the Will of God become known."

I have spoken of the great ideal Mr. Arundale strives to realise in the Hindu College—the awakening of the soul to a realisation of all that is highest in itself and the expression of it in service. No amount of mere instruction in the principles of religion can do it. Only a life keyed to the highest ideals can bring about this awakening. To touch the deepest chords of life and ring out the music of the soul, that is the work of a supreme artist whose own soul is in tune with the great vibrating life around. And the work of education among the young is by no means as simple an affair as people imagine. The modern world has entirely lost touch with an ideal the lack of which is responsible for many of the evils of the present day. It existed in more or less perfection in ancient India and to a certain extent in ancient Greece. We dream of bringing it back to modern India in the Central Hindu College.

The great underlying principle of this system

of spiritual education is the recognition of certain great energies in the human soul, which, if roused and awakened, would set free a spiritual power which nothing can resist. It is the power and authority which all great leaders wield, which the great spiritual teachers of the race manifest in their lives and actions with such perfection. We call it 'personal magnetism'; but in reality it is a mighty and potent force, the power by which the Christs and the Buddhas ruled—and, may I say, still rule—the wills and hearts of men, and which disarms all opposition by the weapons of love and compassion. To give up the world, to renounce all, to be unmoved by anything that is outside of oneself, to be established on the bed-rock of the Eternal, is to obtain the right to rule the world. No worldly influence can affect that rule—no position, however humble, can be a barrier to the workings of this power; neither distance nor time can disturb its effects. It is unaffected by any of the lower forces, because it is beyond all. That power is the power of the spirit which knows its unity with all. The man in whom this power is awakened develops within himself faculties by which he can see into the life of things and illumine all the problems of life. He becomes the leader of men, the great poet, the great thinker, the

great social and political leader.

And this power can only be roused by those in whose hearts it is already working. It exists in all human beings as love in all its various forms, the coarsest kind in the savage, the purest but still, more or less, selfish forms in the civilised man, finding its most perfect expression in the great spiritual Teachers of the world. The transformation of the lower into the higher must be the great ideal of education. For when that one quality is gained all others are acquired easily and rapidly. It is in the process of transformation that the personal ideal plays so great a part.

In all young and healthy minds there is the instinct for hero-worship. There is no boy who does not secretly admire some boy older than himself and longs to imitate him. Unless this hero-worship instinct finds some real hero, whom it can surround with reverence, the whole nature becomes warped, and the result is a type of young men who are frankly cynical, without reverence, without hope. To me there is no more pitiable spectacle than the existence in India of a type of men who have lost all belief in the higher possibilities of life, in a life dedicated to a noble and unselfish endeavour to help the human race.

If India is lacking in leaders who have the

devotion and trust of their followers, it is because in the school we have had no teachers whom the child could trust when it was young. If we wish to get rid of unreasonable suspicions in political life, if we wish to remove the lack of trust and confidence amongst our leaders themselves, we have to see that our boys in the school are trained by men worthy of the reverence of their pupils, men who by the purity of their lives, the strength of their character, and the power of their love and wisdom, are worthy to be trusted with the training of the future workers of the nation. Whatever else the teacher may be, he must above all be an ideal to his students. In ancient days the Guru represented to his chela all that was highest and holiest. He was to him the light of his Soul, guiding his stumbling footsteps along the path. Through him he caught the glimpse, the vision, of the splendours of the soul. His was the light which shone for him in the surrounding darkness, the torch at which he lit the lamp in his own heart. Living with him in the depths of the forests, soothed by all the sounds and sights of nature, far away from all the noise and traffic of the cities, he learnt the ancient wisdom; and in the light of the Master's holy presence, all lower desires were burnt away and transformed into the higher and more potent forces of the soul.

The recognition of the need of this personal ideal in the education of young men, and the systematic organisation of college and school life whereby this ideal could be realised, is perhaps the most notable contribution that Mr. Arundale has made in the field of education, though it is this aspect of his work which has aroused the most widespread criticism among those who see but the surface of life and have no training in the science of human nature.

As a good deal of discussion has sprung up round this central idea, I think that it would be interesting to have Mr. Arundale's views on the subject, and for that purpose I shall proceed to quote what he wrote on that subject:

"The young child who comes to school from a home in which he is loved, and perhaps even worshipped, is as a musical instrument whose strings are ready tuned to join in producing the most beautiful harmony provided that the touch of the master-hand summons them to give forth the melody which as yet is hidden within the cold interior of the apparently lifeless wire. In the warm protection of the home he grows alive to all that may be in store for him in the years that lie in front, and it is a sad and bitter awakening if the loving parent of the home is replaced by the cold, uninterested

teacher of the school. All that the parent is within the smaller limits of the family must the teacher be in the larger world of the school, and he must be much more, for if the teacher be great, if the teacher be worthy of deep reverence and utmost loyalty, his influence and character will surround the young man in after life and will continue to inspire him to all the great and noble actions of his life. Look at the towering figures of Dr. Arnold of Rugby or of Dr. Vaughan of Harrow, and see how they were the ideals of the young men who had the privilege of sitting at their feet, of learning from them the way to live. As these great teachers were to the students who lived within the sacred precincts of their fostering care, so ought all teachers to be to those placed in their charge, and if a teacher should be a personal ideal to some at least among his students it is not that they may do as he does, or think as he thinks, or go where he goes, or live as he lives, but that they may see before them qualities, existing in a human being like themselves, of a purity which hitherto, perhaps, they have but dreamed or thought to be beyond the reach of mortal man. It may indeed happen that the vision of a character far nobler than their own, will when first it is seen, dazzle and, for a time, carry beyond their equilibrium those who see so much more greatness

than they hitherto have known. But as their inner eyes grow stronger and more accustomed to the light they begin to realise that the value of a personal ideal consists rather in being to others as the ideal is to them than in imitating or following the outer forms alone.

"As I have often said, the existence of weaknesses does not affect the existence of the ideal, for the ideal is chosen for the general beauty of the character and because it embodies that which the aspirant himself would eagerly display in his own nature. Defects there may be, but the aspirant is generally unconscious of them, for he sees his hero in the light of his love and devotion, and his very love and devotion themselves purify much of that which may be dross amidst the gold.

"It is of course true that there is no lack of marvellous ideals of stupendous grandeur, great benedictory figures of olden times, than whom no greater inspiration to a noble life may ever be found. The great Vaivasvata, the mighty Krishna, the great Lord of Wisdom, the Lord Gautama, the blessed Lord of Compassion, the Christ, the Lord of Purity, the shining Zoroaster, the ideal of Islam, Mahommed,—all these indeed stand out triumphant in their own perfection,

and call to those, who as yet sleep in the life which these mighty Ones have made self-conscious, to awake and attend to the promptings of their destiny. The Scriptures of the world proclaim the life, the Great Ones of old have lived it in all its completeness. Is there aught more that we still crave for? Yes. We are of the world, we are human, we have grown amidst human love and human pain, and our world is the world around us; and from out this world we would fain hear the voice of some young traveller like ourselves, but a little further on the road, who shall speak to us of the safety of the path beyond, who shall encourage our own footsteps because he is before us a little happier than ourselves, for he has journeyed a little further than ourselves. We crave the touch of the hand stretched out to us from the darkness of the future, we are eager for the voice of one near to us, one who speaks in our own child-language how he has been as we are and how we can grow as he has grown. We do not ask to see far away; just a little light from a light a little brighter; just a look at some one who is like us in form, who lives in our own little world, and who is near to us because his footsteps too are sometimes halting, but who is also our guide because his feet are surer

than our own. And by the side of such a one, call him ideal or hero or what you will, we will read the blessed words from the lips of the Fathers of our race, and we two—loving protecting guide and trusting follower and pupil—may perchance find that the brightness of our mutual love and mutual reverence (for the true elder reverences the budding greatness of the younger soul) will light up many a priceless gem of ancient Scripture which otherwise would seem as dull, cold stone. For it was the love of the Elder Brethren for their struggling younger comrades which begat the wisdom of the Scriptures, and may be it is some passionate devotion from an eager server to one dear and still comparatively near to him which shall make that wisdom live—as otherwise it could not—in the hearts of those who reproduce however humbly that greater love which gave it birth.

"Some may have no need for these lesser guides and leaders,may have the blessing of eyes that see through the words of a Scripture into the life which inspired them, however lofty the life may be. Some may be content with the words ; some may recognise as great but the grandest figures our world has seen.

"But many who are teachers and those who are still students need more human—even though more

failing—guidance, and though behind the human, living leader lie the power of the Scripture and the blessing of the great Brotherhood of the world's Fathers, the little link so far below in the endless chain of progress needs many links above it to make it feel its unity with the links so far beyond. The link above may be given any names ; it may be called an ideal or an older friend. But no one is a bright link in this chain of endless love unless he reverences all that is above, however far, however near, unless he reverences all that is below because the chain is one.

"The blindness of hero-worship is as the momentary blindness which films our eyes when we come out of a darkened room into the brightness of the world outside. Soon the eyes learn to see, and the very light which blinded us and made us falter is now the light by which we learn to tread our path."

In the service of the student.

Through the kindness of Mrs. Besant I am able to reproduce here a report by Mr. Arundale, sent to her for perusal, on a special method of collecting material for watching the progress of individual students. Mr. Arundale himself uses it for some of his most promising pupils—it is obviously impossible to understand every student sufficiently thoroughly to map out his character in the detailed manner here explained—but he tells me that the method represents the workings of his own individual temperament in his relation with students, and will no doubt be quite unsuitable to those whose natures differ radically from his own.

"You ask me to write down on what general principles I endeavour to ascertain the needs of the various types of student with which I have to deal. My general answer would be that I do the best I can. Absolutely no attempt is made, so far as Indian education is concerned, to ascertain with any degree of precision the temperaments of the boys in a school—their qualities, their weaknesses, their tendencies, and their ideals.

"It must be confessed that the whole spirit of education here in India is careless and ill-directed. In the first place the mothers of the boys manifest

but little, if any, wisdom in their love, while many fathers show but little, if any, loving sympathy in the performance of their duty to their children. The result is that the young character is by no means well-trained when the child comes to the school. From the moment he enters school, his individuality, under our present system, begins to be crushed. He is one of a class, he is under a "system" of discipline, he has to submit to more or less hard and fast rules as to subjects of instruction, and he is often expected to display powers which he may not possess. He is dealt with in the mass, and all the finer touches which might bring out his distinctive nature are lost in the rougher administration which is all that the average teacher cares to undertake. There are, of course, several reasons for this lack of intelligent understanding of a boy's nature. The officials of the education department themselves have probably been brought up in the usual way, have in their turn dealt with students *en masse*, and now concentrate their attention more on a general system than on the special training each individual student receives. During the whole ten years of my life in this college I have never once been asked by any official as to the individual methods of training which we carry on in this institution, and at inspections the main point is whether

the teacher reaches the fixed standard of form of teaching. The result is that the teacher generally only cares to satisfy the authority with examination results and with external efficiency at the time of inspection, the salary is on the whole inadequate, and he naturally pays more attention to what he gets than as to how he earns it.

"When I first came to the C. H. C. in 1903 I fell into the usual habit, and saw before me in the class-room a mass of faces rather than a number of young people, each at his own level and each aspiring in his own way and according to his individual capacity. One boy was more or less the same as another. I had the same general smile for all, and the same general questions which did duty for anyone who happened to come up to speak to me. But I may admit that this haphazard method gave me no satisfaction. Every now and then I had a glimpse of some special joy or some special sorrow or some special difficulty occurring to some special boy. And my eyes were still further opened when I began to travel with some of the students who accompanied me from 1905 onwards in the tours I made through various parts of the country to collect funds for my college. Individual temperaments, in the stress of travelling, began to assert themselves, to force themselves, as it were, upon my

notice, and the fascination of the study of human nature grew upon me strongly. Gradually I began to systematise, to study individual students who came prominently before me, in the spirit of trying to find out the relation which should exist between them and me. A classification of a few students became part of my daily occupation, and I would analyse their respective temperaments, under as many varying conditions as possible, with very great care. Any aids to this study, however doubtful, I would gladly welcome, and I paid a certain amount of attention to the shape of the head, to the lines on the palms, to the shape of the hands. From such observations I would deduce certain theories which could be compared with the already ascertained data derived from observation of students in the class-room, in the playing-field, while travelling, in their homes, in the presence of their fathers, in the midst of temptations, in times of success or failure, and so forth. Thus I drew together a mass of information which I used in determining my own relation to each individual student. In many cases I carefully entered in a list of such students the results of detailed observation, so that I might see from time to time exactly how a particular student stood with reference to the points which interested me. As time went on I might compare the record of the

student at a later date with the earlier record, and thus note any progress which had been achieved. In this way I found myself becoming increasingly sensitive to the differing natures of the various students, receiving, as it were, an impression from the various centres of the student upon the corresponding centres in my own nature. Much error is doubtless possible, and I take care not to pass hasty external judgments, but the impression I receive when first I meet a student decides for me, if it is at all definite and comprehensive, the general preliminary lines along which I shall work.

"Actually what happens is this. I have in my mind—at the back of it, so to speak—the following divisions into which I find that most young men enter :—

A. Those who are obviously firm and strong. In these the higher nature is dominant, so that it asserts itself at every turn, and offers a more or less unfailing guide to its vehicles. These young men require but little attention. A word now and then and occasional assistance are all that is required. But with these, as with those in all the other classes, I record either on paper, or at least mentally (and it is astonishing how strong memory becomes when accustomed to keep a record of many young men), the position of

the various virtues and their negative aspects.

"Young men of this class generally at first belong to one or other of the succeeding classes, and gradually, through training, work their way into this division. I find only four or five cases of entry into this class from the very beginning, and almost all were students joining the college department.

"B. Those who are acquiring firmness and strength. In these the higher nature has yet to make itself dominant, but is definitely, though gradually, asserting itself. Such cases need to be very carefully watched and now and then stimulated, though the watching part of the training and the surrounding of the individual with love and purity is of much greater importance than any special and continued acts of guidance. One feels that in these cases the struggle which is taking place is valuable and should be watched rather than stopped; and a reference to the record of qualities will determine the amount of mere watching and the amount of interference, or, to use a better word, interposition. Many young men who have had much of home life, and no street life or life in schools in which the discipline is harsh, fall naturally into this class, and are most fascinating subjects of attention and discreet

helpfulness.

"C. Those who have yet to acquire firmness and strength. In these the higher nature has yet to assert itself, but there are definite signs of promise for the future which show themselves in various ways. From time to time the higher nature flashes out under stress of necessity, and in times of great conflict the right course will on the whole be taken. These natures are turbulent uncontrolled, obstinate, hot-tempered, but behind all these weaknesses there is, however far in the background, the necessary element for the lifting of these young people into class B, and it may be that their stay in this class will be quite short.

"Youths belonging to this type require not only watchfulness but great care and continued guidance. The teacher has the most difficult task of *being* to these the quality each specially needs; that is to say, in dealing with each individual of this type, he must display the characteristics which are lacking in the person with whom he is concerned. But he must display them in such a way that they do not repel rather than attract. Students of this class generally have some dominant weakness. Either there is nothing but intellect in all its coldness, or emotion in all its flabbiness, or obstinacy, or indecision, or passion uncontrolled,

or violence of temper.

"D. Those whose characters are as yet negative. In these it is difficult to perceive any clear evidences of the determination of the higher nature to assert itself. Young people belonging to this class seem to live for the temporary enjoyment of the moment, and often commit wrong actions, not because their natures are warped but because the pleasure of the moment is not seen to be fleeting and in the long run productive of pain. I have known cases of students, who are addicted to copying or to stealing, committing these wrong actions not because they are "wicked," as sometimes foolish teachers would have me believe, but because the force of the life in them is strong, needs expression, and finds expression along the lines of least resistance, that is in the direction which affords the maximum satisfaction for the time being, regardless of, indeed ignorant of, ultimate consequences.

"Though it is obviously true that love is the keynote to a teacher's relations with his pupils, class D requires a very definite expression of this quality. The youth of this type has not as yet been able to assert within himself the fact that he is no longer on the separative portion of the path of evolution, but on the unifying portion,

on the road of the increasingly conscious realisation of the unity instead of on the road of separation, on which the whole is being subdivided into separate parts so that the unity may become conscious in the part as well as in the whole.

"The fact that he is in reality beginning to grow conscious of the all-pervading unity has to be made clear to him, and he can be much helped if his surroundings display a unity which he has yet to learn to recognise. Therefore is love, and all other clear evidences of the oneness of life, an essential element in his surroundings, and punishment is a definite hindrance to his growth. Restraint is doubtless needed, but it must be restraint as a method of teaching, not as an evidence of the teacher's displeasure or of the pupil's worthlessness. I must admit that this particular class presents great difficulties, and, as I run over in my mind the many students who belong to it, I feel that here especially the teacher's experience, the teacher's patience, the teacher's gentleness, are tried to the utmost. There is a very pressing tendency to shake off the unceasing watchfulness this class requires, and to take refuge in the comforting idea that the student of this type is too young in evolution for any special attention, or needs a treatment which one has no time to give.

"E. My last class consists of unclassified members of the institution. They may be those who are permanently below the lowest standard I feel able to accept from students who desires to become members of the college and school. If a certain standard is to be maintained, if a certain rate of progress is to be accomplished, there must not be many students who are incapable of maintaining the standard and the progress required. A few there will be. It is impossible, when a large number of students are being admitted, to be sufficiently on the alert to detect applicants who are clearly below the standard required. Besides, one's judgment may be at fault, and it is wiser to give the candidate the benefit of any doubt. Moreover, if the student be only negatively below the standard, his presence will not so much matter as if he were positively below it. But if the methods of training applicable to the large majority of the students signally fail in respect to one or two, it will be found better to remove these from the school rather than to mete out to them a system of discipline different from that which satisfies the requirements of the rest. Expulsion should never be resorted to, for it is a barbarism which places very definite hindrances in the way of the victim's future progress. This punishment is marked on his certificate,

and he must inevitably go from school to school raising continual prejudices against himself, and producing thought-forms from others which strengthen his obstinacy, his sense of separateness, and which, in addition, surround him with the same spirit noticeable in an unfriendly crowd towards an unpopular politician. Apart from this, we have to remember that the teacher may be just as much at fault as the student, it may be that the teacher himself does not know how to deal with the character of this particular student, and it is kinder to state that the particular school is incapable of imparting the special instruction required than to brand the boy with an incapacity to learn on the lines followed by the school.

"Another type of student in class E will be those students whom I do not know much about one way or the other, who have not strong signs of belonging to classes A, B, or C, but who may fall within the limits of one of these classes later on. We have to deal with such large numbers of students, and there is so much to do, that there is positively no time to attend to all the young men who are members of the institution. In fact, I find that I can only attend to comparatively few, and that, as far as my own classification of students is concerned, it contains but a small percentage of the whole

number. I always hope that other members of the staff have their own methods of classifying such students as they may be able to reach, and so in this way most students will come within the classification of some one teacher at least.

"Having made these five rough classifications, I proceed to enter into more details as regards the individual student under whatever class he may be entered, except the last. There are three points of view on which at present I lay stress: (i) a detailed estimate as to his character, (ii) his special tendencies in the way of work, etc., giving me a preliminary indication as to his future, (iii) my special duty towards him with reference to any special needs he may have.

Accordingly I make out for each student a table with the following headings:

NAME..... ...

DATE.	Desire-lessness	Discrimi-nation	Affection	Generosity
Curiosity	Devotion	Tactfulness	Prejudices	Strength

Recognition of Ideals	Truthfulness	Purity	Obstinacy	Intelligence

Physical exercise	THE FUTURE	MY DUTY

Under the heading "Character" come the fifteen special points I am interested in noticing, and I fill these up according to my best judgment, making constant revisions, and leaving blank any column with regard to which I do not feel that I possess sufficient data. In making the entries I use the following symbols :

⊕ = present to a strong degree.
○ = present.
\+ = present to a certain extent.
± = sometimes present, sometimes not. Uncertain.
− = very little present.
× = absent.

In this way the symbols refer either to the qualities or to the weaknesses, and a general survey of any individual record marks a student out either

as a ⊕ or a O or a + or a ± or a − young man, and I thus gain at a glance a survey as to his general character.

Desirelessness. Under this heading comes the general attitude of the student towards that which is external. The mark I put down in this column depends upon the amount of unselfishness he displays under varying conditions. To what extent does he give way in the playground? How far does the well-being of the school come before his own personal advantage? To what extent can he deny himself things, which he will not replace, so that they may be given to others? How far does he abstain from interference with other people's business? With what motive does he play and does he work?

Discrimination. To what extent is developed his power of distinguishing between that which may be looked upon for him as the right course and that which is relatively wrong? To what extent does he choose wisely when he is required to make a choice under any circumstances? How far can he discriminate between the desires of his lower nature and the needs of the higher? To what extent are his surroundings responsible for his exercise of a wise discrimination?

Affection. Much need not be written under this head. My observations are directed to the

influence the young man exerts because of his kindliness towards all. I look to see how far his presence in the institution promotes a spirit of harmony because he "loves his fellow-men." I watch for the formation of any strong ties between himself and any other student or with a member of the staff.

Generosity. Under this head I consider rather the generous spirit than the actual physical contributions of money, etc., he may make. I shall watch for the forgiving spirit, for the attitude of mind which ever seeks to place a generous construction upon the weaknesses and faults of others, which seeks bravely to shield a fellow-student from the consequences of his actions or words. The question as to *Gossip* will to a certain extent come under this heading, for gossip is a form of cruelty no generous person could practise.

Curiosity. Does the young man pry into matters that do not concern him? Is he always trying to listen when others are talking? Does he feel an impulse to read the contents of postcards? Is he one of the first to show eagerness when any important piece of news, especially in the way of gossip, comes to the front? Is his speech full of questions about matters which afford him a

passing excitement ?

Devotion. On what lines, if any, does his devotion manifest ? Is it in the direction of the personal or of the impersonal ? To what extent is he prepared to make sacrifices for the object of his devotion whatever it may be ? How far does the object of devotion influence his ordinary everyday life ? To what extent is the devotion pure and selfless ?

I do not think I need trouble the reader with a detailed examination of the principles upon which each column is given its appropriate mark. The process requires a good memory, a ceaseless watchfulness from morning to night, and a trained insight into the motives which lie behind the ordinary every day life of the average student. In addition, there is much need for calmness and self-control, for any roughness, irritability and excitement displayed by the teacher at once produce, as I know by my own experience, an artificial behaviour on the part of the student, and instead of a light-hearted, unaffected boy, there is an eager watchful, suspicious youth, fearing lest he be trapped into some attitude which he does not wish to display, or exhibiting an affected servility which is one of the most difficult forms of selfishness to dissipate.

Then comes the column of "The Future." Here we are face to face with a considerable difficulty, for, under the present system of education, it is practically impossible for a boy to display any originality or to follow a course for which he may have some special aptitude. Moreover, we do not concern ourselves to any practical extent with the career for which the youth should prepare himself, and the result is that, at the end of his college life, unless he is quite exceptional, he scrambles into whatever he can. If the worst comes to the worst he can always become a teacher! Now I am of opinion that special attention should be paid to the general temperament of a student the moment he enters the college, so that, with a more or less detailed report from his previous school, a general estimate may be made, to be modified in the light of increasing experience, of the line of future activity which in all probability will prove most congenial. By the time one of the senior classes is reached, the Principal should be able to divide his senior students into various groups and should annually submit to Government a list of his senior students with their aptitudes, indicating the profession for which each is fitted. In this way, Government would be in possession of

a list of possible candidates for the various branches of public usefulness, and the students themselves, if the authorities co-operated by making some appointments from the lists submitted, would feel that the state interested itself as much in the employment of its citizens as in their education. As matters are at present, the state offers many educational facilities but takes little trouble to help the young people whom it trains to exercise their faculties in gaining a livelihood. All kinds of efforts are made, and are rightly made, to ensure a satisfactory system of education for the young citizen. He is taught to develop his powers, to love his motherland, and to contribute towards the public welfare in various ways. But when the time comes for putting into practice all the principles he has acquired, the state appears on the whole by no means eager to secure his services, and the motherland seems suddenly to have become a step-motherland.

The senior classes might, for example, be divided into the following groups:—

(i) Those who will devote themselves to some form of public usefulness without salary, or on subsistence allowance.

(ii) Those who are rich and whose occupation will consist in managing their own estates.

(iii) Lawyers.

(iv) Doctors.

(v) Teachers.

(vi) Agriculturists.

(vii) I. C. S.

(viii) Those whose influence may enable them to secure probationary deputy-collectorships, or tahsildarships, etc.

(ix) Clerks.

(x) Forest Service.

Each of these groups obviously needs special qualifications, and during the years of college life each student ought to show at least one or two special qualities which will roughly indicate a possible profession. The most important professions are probably those of the teacher and of the ruler. The teacher has, or should have, in his hands the moulding of the country's future destinies in the training he gives to the youths who are in his care. Above all other qualities he needs the quality of loving sympathy. To this must be added the spirit of self-sacrifice, an intelligent understanding of the young character, and the strength to guide wisely, spiritually, intellectually, physically. In deter-

mining, therefore, whether a young man is likely to make a good teacher, let his career in the college be watched from these standpoints. The future teacher will be the young man who shows deep sympathy with his younger comrades, who is always ready to explain difficulties, whose afiections are deep and of a protective nature, who has a strong sense of reverence, who is possessed of considerable patience.

The ruler above all needs wise strength and power of harmonious organisation. There also must be present self-sacrifice and a strong sense of devotion to duty. The future ruler will be seen in the young man who organises well, who has the power to calm disturbances, who has a wise sense of obedience to authority, who is quick to meet an emergency.

Each individual line of public usefulness may be marked out in this way, and if any difficulty is experienced in determining the qualifications needed for any particular profession, it is always possible to make enquiries from some eminent and honorable member of the profession, asking him to be good enough to point out the special qualities which are essential for success in the profession to which he belongs. This answer will be helpful in filling

up the column "The Future." So this column "The Future" is intended to record any idea the teacher may from time to time have regarding the most suitable employment for the qualities of the various students. Sometimes there is doubt as to which of two, or perhaps of three, professions, looks for the time being most hopeful. A query mark may then be put against the professions which seem to be within the limits of possibility.

The last column has the title "My Duty," and is of great value in bringing within a definite compass the various responsibilities which one has from time to time to assume towards a number of students. I start with the general principle that there are two qualities which I must display towards all students: Protection and Love. No matter who the student is, what he does, what character he has, he comes to the school for love and protection, and it is the paramount duty of every teacher to surround him with both. Taking these for granted, the question is as to what kind of protection and love the individual student needs. The answer will partly be found in the character record, for it will be my business to help him to replace his weaknesses with

strength, and to assist in the wiser guidance of forces over which he may have no adequate control. Apart from these, my experience is that special assistance is generally required along the following lines :

(i) money, (ii) the strengthening of the moral nature in the direction of truthfulness and sexual purity, (iii) protection of students against the attempts which are so frequently made to force them to marry before the student-life is over, (iv) the drawing up of a special routine to meet special needs, either as regards studies or moral discipline or physical development.

In a word, I consider it my business to try to do anything I can to promote the growth of the students along what I conceive to be reasonable lines, but I must confess that I often find myself in conflict with the parents specially as regards the question of marriage. There is what I can only characterise as an inconceivable selfishness with regard to this question, and while the injunctions of the Scriptures are so often held up before me as regards the details of life, there is little regard to the injunction, based on a great moral principle, that the student should lead the *bramhachari* life. But I do all I can to

protect students who are eager to devote the study period of their lives to study alone, and I have found parents sometimes ceasing to contribute to a boy's maintenance because he refuses, after entreaty has been in vain, to consider the question of marriage until the college life is over.

Looking at the scheme as a whole I find it a very valuable guide to knowledge, and the interest it produces awakens an interest in students which the average teacher would not think possible. It is, of course, understood that much time must be devoted to working out each student's position, and very little can be put down until the individual has been carefully studied under varying conditions. Much material comes to me during the recess periods, at matches, at anniversary meetings, watching little groups of students chatting among themselves, noticing behaviour under sudden impulse or provocation, and so forth. But it is obvious that more time must be spent over a study of this nature than many teachers might care to devote. I personally regard this method of trying to help students not only as a duty but as a hobby, and my anxiety always is to know as much about every student as I possibly can.

It is intensely interesting to watch the growth of the young, and still more is it gratifying to aid a little here and a little there out of the experience born of a careful study of human nature. In addition, just as one becomes sensitive to the general character of an individual, so one gradually acquires a sensitiveness to the character of a school, of a crowd, or of a meeting, and this is a very useful faculty in connection with any lecturing work that has to be done.

The difficulty is that our educational authorties do not adequately recognise the strenuous nature of the work of a teacher who really tries to throw himself completely into his work, and the rules against migration from one school to another are far less rigid then they should be. It is sometimes despairing work when students, who are just beginning to be understood, are sent to some other institution, quite out of reach so far as influence goes. As a matter of fact, day students are on the whole of little use to a teacher, and I always regard the boarding houses as the centre of the life of the institution. A boarder is generally a finer specimen of a student than a day boy because, while from time to time he receives the benefits of home life, he also lives within the influence of his teachers, and if these

are working in the spirit of self-sacrifice his benefit will be very great—indeed obvious even to a casual visitor. I am well aware of the corruption from the moral standpoint which is prevalent in many boarding houses, but corruption ceases when pure-minded teachers set themselves to live with their students. Some members of the staff should always be moving among the boarders, for the boarding house is an officiating home, and the teachers should at least strive to take the position of officiating parents.

I should like to point out in conclusion that there appear no headings for "cleanliness," "kindness to animals," "gentleness." The first I include under "purity," the second under "generosity," the third under "strength," but I very carefully notice these three aspects, and should be very glad if it were possible to afford more definite training in these qualifications than is possible under ordinary conditions. As regards cleanliness, we do try to see that our students are clean, and the system of prefects and monitors is partly intended to promote this form of purity. Kindness to animals, and, may I add, appreciation of plants, flowers, etc., is a very important part of a school and college curriculum, and I would make a special point

of keeping a few domestic, or at least tame, animals, so that the students might learn practically how to be kind. In the same way a good garden is a very valuable educative adjunct to the ordinary school and college life. Gentleness is gradually inculcated by putting students in positions in which gentleness must be displayed. Some may be set to teach their younger comrades, others may be appointed prefects and monitors, others may help in the education of the students in the school for the poorer classes which ought to be an adjunct to every school and college. This particular aspect of school life I have not as yet been able to work nor to start going to any noticeable degree, but I hope on my return to India to be able to put into practice one or two ideas along these lines.

An actual record of one of our best students is appended for purposes of study.

RECORD OF

Name _____ *(Specimen table of one of our C. H. C. students)*

Date.	Discrimination.	Desirelessness.	Affection.	Generosity.	Curiosity.	Devotion.	Tactfulness	Prejudices.	Strength.	Recognition of Ideals.	Truthfulness	Purity.	Obstinacy.	Intelligence	Physical exercise.	The Future.	My Duty
1910	−	−	O	O	O	±	−	O	±	−	O	±	O	O	O	?	Affection, Purity Set forth ideals. Emphasise conditions for discrimination, & promote devotion. No question of marriage, money sufficient.
1912	O	O	⊕	O	−	⊕	+	−	O	O	O	O	±	O	O	Teacher	Make conditions easy for him to follow his own line of growth. Keep him steadfast and ready for public service. Increase strength, discrimination, tactfulness Try to put him in positions of authority.
1913	O	O	⊕	⊕	×	⊕	O	−	⊕	O	⊕	O	−	O	O	Teacher	

My expectations for the new year.

Political Education in the C. H. C.

CIVICS.

The subject of the training of young men for public life is one of extreme difficulty Owing to the peculiar conditions of political life in India, the imparting of sound principles of government and the bringing about among the students of an attitude of mind in which a fervent patriotism exists side by side with a genuine loyalty to the British Government, is a task which requires a nature in which the aspirations of East and West meet in the most harmonious manner. I believe there are few men in the whole of the British Empire who are able to deal with the situation in a more perfect way than George S. Arundale. He has been able to achieve what few statesmen and party politicians have been able to realise, he has succeeded in sending out of the Hindu College a type of young man whose patriotism is even more fervent because of his deep gratitude to the representatives of the nation which is guiding the affairs of India.

Mr. Arundale has kindly sent me the following article on the subject of "Civics" which he teaches to his students.

CIVICS.

No subject has less attention paid to it in Indian schools and colleges than that dealing with the instruction of the young in their duties to the motherland. Partly owing to the fact that the Government very naturally hesitates to intrust any form of instruction in the responsibilities of civic life to inexperienced teachers, and partly on account of public apathy, the young man in Indian educational institutions tends to enter the world with a mind considerably prejudiced against the existing form of government. At school or college, his insight into national conditions is through Lee Warner's Citizen of of India or Marsden's or De la Fosse's histories, or some similar book entirely lacking in that appreciation of the life of a people which can only come from one who is himself a child of the country. The methods and points of view stir no enthusiasm in his heart, hardly any of his teachers venture to talk at all freely of his country's future, and the pictures which remain most vivid in his memory are those of the reception of some local official to whom all bow down in lowly deference. Away from school or college many of his associates will be young men

who talk to him of independence, of patriotism, of injustice, but whose contribution to their country's welfare consists in dressing extravagantly and in frittering away their energies in talk, until, through the influence of friends and relatives, they settle down into some small post on a modest salary. The contrast between India as depicted in his school life and the India of his friends' imaginations inevitably stirs his uncontrolled enthusiasm, and the dry matter of fact droning of historical facts forces him into the more exciting atmosphere which he finds outside. Current political questions are allowed no place in his studies; even if they were allowed few teachers would care to assume the responsibility of discussing them, and the young man's opinions on present problems—and he cannot help having opinions—are formed from newspapers and street talk. Moreover, every school boy and college student knows perfectly well that while certain Indian newspapers are excluded from his perusal, no similar prohibition applies to those Anglo-Indian journals which irritate the Indian as much as some Indian newspapers irritate the Englishman. Unwise orders such as these have much more influence in moulding a young man's political attitude

than those imagine who do not live their daily lives among students, and I have myself been much hampered by these methods of procedure in the work of impressing upon my students the beauty of the common life in which India and England will some day share. Students will not care to trust newspapers if they are able to trust their teachers, while the newspapers which are officially prohibited inside are those most eagerly perused without.

While Head-Master of the school department I often felt that my school contributed very little towards training its students in calm, clear-sighted patriotism, and in the high responsibilities of citizenship. Many people told me that school boys had no interest in political questions, and that it would be foolish to direct their attention to matters which they were too young to understand, and the Risley circular was before my eyes. But I had made it my business to learn to observe my young people closely, to watch the nature of the external stimuli which stirred them most, to discover in what way the students of the highest classes actually spent their time away from school. I knew I could not gain my end by acting as a spy, or by interfering by means of authority whenever there was some-

thing I wanted to alter. I therefore set myself to win the confidence of my family of children, and by the year 1907 I had accomplished my aim with fair success. It was an uphill task, for in the first place I was a European, and nine boys out of ten come to school with an instinctive distrust of the European, while in the second place my nomination by the Committee in 1904 to the Head-Mastership was not altogether welcomed by the school as a whole. However, I determined on a policy of trying to show in the small acts of daily life that I wanted to help as much as I could, and to learn my duties as thoroughly as possible, and the time soon came when I began to have an insight into the real lives my students were living, apart from the official life which is to be seen on the surface. It became clear to me that the theory of citizenship must be given some place in the school curriculum, if the school is to do its duty in preparing its students for national life. Patriotism is as dear to the heart of the Indian youth as it is to his English comrade, and the school which has no sympathy with his ardent love for his motherland, and which does not try to guide this love gently in wise directions, is neglecting the most important function it has to perform—the

strengthening, steadying and purifying of the emotions which loom so large in early life. It is said that schools should have nothing to do with politics, and if by that word is meant party politics, then I heartily agree. But patriotism is not politics, and while in after years politics often takes the place of patriotism, let us in the school and college period of a lad's life guide and strengthen his patriotism, so that when he assumes the duties of citizenship he may work unselfishly to contribute to his country's glory, that she may become a messenger of brotherhood and peace to the greater world outside. We need in India men who shall be patriots and not politicians, who shall realise the vital truth that no country can ultimately grow through hatred of another country, who shall have no personal ambitions to serve, who are content to work unrecognised so that their work brings happiness and prosperity even to the humblest of their fellow-countrymen.

With these ideas in my mind I determined to make an effort to explain to the older students that though I belonged to a foreign race I was nevertheless eager to serve India as well as I could, even in the humble sphere of a school-master. I used to take many opportunities of inviting some of my young people,

who were excitable and whose patriotism was of a somewhat antagonistic variety, to explain to me what their hopes were and why they felt so bitterly. Emotion is often very near the surface, and in almost every case my evident sympathy for them, and desire to understand, caused a torrent of enthusiasm mixed with bitter resentment, to which I listened calmly and with, I trust, love in my heart. The effect was that these students had the feeling that I knew their inner stirrings and hopes, and as these were conditions which they had hitherto thought dangerous to express, a bond began to exist between me and them, because I had listened patiently, without rancour, not pitting my patriotism as an Englishman against theirs as Indians. They knew very well that I tried as far as I could to be one with them in their play, in their troubles, in their work, in their lives within and beyond the school precincts, and it was but one short step further to bridge the gulf of race, and to allow me to become one with them in their love for their mother India.

Then came the work of gradually building up a love of country no less fervent than before, but saner and more purposeful. I had, with

all the disadvantages of foreign birth, with all the restrictions of Indian school life around me, with all the inevitable misunderstanding of many officials, to enter into competition with unknown elements outside, with irresponsible orators who are a curse to the country, with mischievous diatribes in newspapers, with the companionship of those whose emotions, repressed at school or in the office, find vent outside in fierce denunciations and in wild exhortations.

My first duty was to be reasonable. I have heard responsible officials say that self-government will never come to India, and I have heard Indians assert that the British administration is entirely unsympathetic to Indian aspirations. My own aspirations are strongly imperialistic. I firmly believe that our Empire has before it the possibility of a great and noble mission in the world's service. I am intensely eager that each of the different nations within the Empire should contribute to its solidarity and should have equal shares in its glory. I would like to see the Emperor assisted by a council of the truly wise, and all Parliaments supplanted by local councils of those who have experience, wisdom and a great love of country. But at the same time I feel able to understand that our

young men, full of all the struggles of the English people for parliamentary freedom, must inevitably be eager to taste of this freedom for which the English people have thought it worth while to fight for so long. Everywhere parliaments come into existence, and it must be expected that India too shall pass through a similar stage. Let us then regard as the ideal immediately in front of us the creation of self-government within the Empire, and let us try to understand by what means self-government may be established. The first point to make clear is that self-government is not a defiance of British rule, nor the outcome of race-prejudice, or of a desire to dismiss the Englishman as soon as India can do without him. There is no reason why India should not some day have her own parliament and at the same time remain an integral portion of the Empire, apart from the question whether India is to remain a portion of the British Empire because England needs her or because the peace of the world demands the existence of an Empire. My students and myself would agree, then, that we shall take as our ideal for the time being self-government within the Empire. The next question was as to whether we are ready for self-government

now. Are the people yet ready to govern? Is there any machinery available? Is the spirit of patriotism pure enough? Are there in existence the right types of leaders? Have we quite grasped the responsibilities of self-government? At this stage I would point out various signs by which I should conclude that India is not as a whole yet ready for self-government, that she must proceed regularly and systematically, in accordance with natural law. I should take up the question of the depressed classes and their treatment, the want of moral strength among the richer classes of the community, the indifference of the merchant community, the ignorance of the masses of the people.

Whether my arguments are sound or defective, the young man who has hitherto listened only to denunciation is brought face to face with a stronger and calmer attitude, not of contempt for his ignorance or for his aspirations, but of acceptance of the goal and of endeavour calmly to analyse the causes which must be set in motion to lead the country to the desired result. At first he is restless, he frets at the coldness, he is impatient of study, he wants immediate results and much excitement. He tells me of all the injustice between Englishman and Indian of

which he has read or heard. He has seen with his own eyes contemptuous treatment of his fellow-countrymen, he has been told of rude behaviour here and harshness there. He is growing in the eagerness to use his powers. and all that is conflict fascinates him. The instances of brotherliness he passes by as hypocrisy, and he seizes upon circumstances which incite his mind or his feelings to direct themselves *against* something now definitely established. He is changing rapidly day by day, and stability is abhorrent to him because it is not yet of his nature. Is it not better that he should talk to me than that he should add to the ignorance of those around him? The young nature is naturally hot-tempered, fierce in its love, relentless in its hate, and if hot-temper meets hot-temper and hatred hatred, then come the horrors and disasters of anarchy and its attendant misery. The students know that I love them and that I have come to India to serve them, and when they come to me in their bitterness and in their hatred the words of anger and rebellion come haltingly to their lips because they see before them one who loves them and yet is of the race they have come to denounce. And then the cry comes: "What are we to do? If we may not act for our beloved

motherland, at least we must speak. Is no English boy allowed to love his England as best he can, even though his way be ignorant and unexperienced?" It is not that Indian youths hate England and the English but that they love India, have caught the love of country from their English rulers and from their English studies. Give them an outlet for the love in almost any direction, and there is no room left for hatred, for their attention is fixed upon the service they are offering to their own people.

I make a point, therefore, of combining some practical suggestions with the intellectual considerations of which I have written above. I am, in fact, only too thankful to welcome any reasonable activity in which the students may desire to engage, and there is probably no college or school in which more movements are brought into existence than in our own. One of the many criticisms levelled against me is that I start many movements, out of which but few survive. The criticism is perfectly true, and I freely admit that for the time being I am experimenting. Very little has been done in India in this particular department of a student's life, and any efforts made to provide our young men with outlets for their patriotism are pioneer efforts,

many of which must inevitably end in failure. The unintelligent spectator objects to failure and harps upon it, while he takes any success as a matter of course. So we are experimenting with many movements, in fact, as I write these words, we have in view an experiment on a somewhat larger scale than usual, and we hope that by gradually diminishing unsuitable activities we may eventually hit upon natural methods of practical activity which shall meet the demands of the students' growing energies.

In addition, then, to the theoretical principles of government, which are regularly studied once a week by each class in our college department, we have four or five movements which have so far survived the soporific effect of the efflux of time.

First in importance is our prefect system, a system which has worked admirably both in school and in college. I found in the school, and I find now in the college, that I can thoroughly depend upon the influence and advice of the prefects in any difficulties that may arise. From a fairly intimate knowledge of most of the senior students it is not very difficult to pick out four or five who combine self-control with gentleness and tact, and while in the early days of this particular experiment the prefects were

regarded as the Head-Master's favourite students and channels of information, they are now looked upon as intermediaries and as sympathetic elders who will settle many difficulties which otherwise would have to be brought to the notice of the senior authorities. By these means not only do the pupils gain, under favourable circumstances, the power of exercising gentle, tactful authority, but the students generally learn to obey orders received from those who are themselves students, and thus, in perhaps a very humble way, we begin to lay the foundations of a self-government within the limits of the school and college which teaches our young people many a useful lesson.

When first the system was introduced some of the boys would call the prefects the "perfects," and there would frequently be an ostentatious display of deference, of making way for the prefects as they walked up and down the school verandahs or in the playing-fields. I had anticipated something of this nature, and I told the prefects that they would wreck our scheme if at the outset they were to come to me for protection against these petty little annoyances. I advised them to pay no attention to all the little tricks which would be played upon them, and to understand clearly that

among students and in civilised communities gentleness and tact would win where a display of stern authority would but cower. Fortunately the boys whom I was able to choose had the right spirit in them, and, in addition, were almost all good players of games, and they gradually built up a number of helpful acts which soon did away with the teazing and the desire to resist what was thought to be a new authority specially conferred upon students so that they might, by mixing with their fellow-students, make many discoveries which must inevitably be hidden from the teacher!

In the early days there used to be weekly meetings to which would occasionally be summoned the class-monitors, and many were the suggestions which came to me as a result of those conferences. I left to the prefects all minor matters of discipline, the maintenance of order in the class rooms and in the hall, the arrangement of special permission to individual classes for games during school hours, the insistence on cleanliness of body and of dress among their fellow-students, the investigation of cases of poverty among the junior students, and other similar duties. Of course, members of the staff had power to revise the judgment of the

prefects, but I asked them to exercise this right as rarely as possible, otherwise the prefects' authority would be weakened. Gradually the prefects began to inspire confidence, and from the settling of minor matters of discipline their authority and usefulness began to extend to some of the most troublesome problems of school life. As in the world outside, educational institutions have their cycles, their periods of special growth and of temporary lassitude, and epidemics of disorder occur from time to time. With these our prefects began to learn how to deal, and their readiness to meet all kinds of difficulties not only considerably lengthened the periods between the outbreaks but very appreciably diminished their intensity. At the present time, with about five years' experience behind us, we find that both in school and in college the prefects have become most valuable advisers and intermediaries, and there are no matters of discipline which I do not deem it advisable to refer to them from time to time. Even misunderstandings between members of the staff and their students have been most tactfully managed by one or two senior prefects, while the college and school prefects' committee is a body trusted alike by the staff and by the boys.

The result is that we have in the institution fourteen or fifteen young men who are learning —some of them have already learned—to subordinate their own personal wishes to the needs of the community as a whole, and fortunate will be the employer, whether government or private, who has among his staff people who have been prefects of the Central Hindu College at Benares.

It is obvious that the special training received by the prefects is not suitable for the general mass of students in the institution. The prefects are specially selected from a fairly intimate knowledge of the most hopeful students in college and school, and those who are chosen are ready for special training. But I have always felt that one of the great problems I have hitherto been unable to solve is that of devising a practical scheme for the employment of a large number of boys in activities which will give them training in those qualities which make the good citizen—sympathy, power of co-operation, self-sacrifice, devotion.

So far as the youngest children are concerned, they need individual training at the hands of their own teachers, and may therefore be left out of consideration as regards any co-operative movement; but students of the senior

school classes and the university undergraduates need some common interests apart from studies and from games. It is not an organisation separate from the school and college which I have desired to establish—I do not think this would be wise—but an outlet for the young man's patriotism along practical lines to counterbalance and direct the emotional side of patriotism which does so much harm when allowed free and ignorant play. We have tried many schemes in the Central Hindu College, and so far hardly one has been more than ephemerally successful. There have been Orders of Service and various college and school societies with a variety of different aims and objects, but few of them have appealed to the hearts of the students, or have only been supported by those young men who are always to the front in every activity. I imagine, therefore, that the average student is not quite ready for co-operative activity, and that he still needs individual attention, and will only respond to the personal relation. The difficulty is that the personal relation is exceedingly difficult to maintain in the large schools and colleges which exist at present, and I do not think it untrue to say that most young men receive much less care and attention than they really need.

The practical aspect of patriotism has found its most abiding expression in (i) the Vidyarthi Sahayak Sabha, a society for the helping of poor students of the college; (ii) the Deputation Committee, a society for collecting funds for the college; (iii) the schools for the more ignorant classes of the population around the college—for children of local gardeners, sweetmeat sellers, servants, etc., and for the servants of the college themselves in the evenings; (iv) the general eagerness of almost all the students to help whenever called upon. It is this last expression of practical patriotism which contains within it the greatest promise for the future, for we have had innumerable instances of the enthusiasm with which our young men are ready to meet any emergency which the college has had from time to time to face. It is evident that the college as a whole is loved by most of its people, and the time may not be far distant when we shall be able to formulate more successfully than hitherto the practical side of the relation of an educational institution not only to its immediate surroundings but to the nation whose citizens it is training. In the meantime we are exceedingly thankful for the healthy spirit in its general form, and no school

or college is failing in its duty when it is able to create and maintain a pure atmosphere in which its students learn to live in a Self wider than those smaller selves to which they individually belong.

Among the more theoretical aspects of our work in civics we may notice the periodical lectures on politics and the occasional sessions of the Central Hindu College Parliament. As regards the former, I generally begin with a general survey—adapted from Bluntschli, Woodrow Willson, etc.,—of the origin and function of an organised state; and I then proceed to lay great stress on the fact that self-sacrifice and a pure morality are the only permanent bases from which healthy national progress may emerge. We draw our example from the small "state" of our college, and we apply all the principles we have learned as regards the general organisation of a state proper to the smaller area in which for the time being we all live. When we read of the duties of citizenship—we have, for the time, nothing to do with privileges, for we must earn them through duties well-performed—we try to see how these duties are reflected in the lesser duties we owe to our homes, to our school or college, and to our immediate surround-

ings. Emphasis is laid upon the fact that the school and the college are the training ground for the citizen of the nation, and that unless the student is a good student of his college he is not likely to become a good citizen of his country. It is, of course, true that a few exceptional young men either seem to live apart from the life of their college or have insufficient control over themselves to become harmonious units in that which must be a smoothly working whole. Such young men may indeed grow into great leaders of men, and the teacher has to be on the look out for strength of character which may either be bubbling up unrestrained and ill-directed or may lie hidden beneath a calm and apparently listless exterior. But the average boy will respond to the call of the unity from without to his inner sense of the need for harmonious co-operation, and it has been my experience that one of the greatest mistakes we make as regards Indian youths is to label as sedition that which is but ignorance made bitter through lack of sympathetic surroundings, through want of understanding. Once we begin to talk of sedition among young India we cover ignorance with a mantle of knowledge, and so clothe it with a fictitious value. In the grown man the ignorance, living in cold surroundings, may have

expanded into hatred and distorted vision. Then it is dangerous, and requires the sternest suppression, but I venture to think that among young men all over the world the Indian youth is one of the most susceptible to high ideals and lofty ambitions. It is partly because our schools and colleges for the most part offer no ideals of any definitely inspiring character that a few of our young men find an outlet for a force, which none have cared to direct, in a campaign of hatred and violence.

In order to secure a calmer understanding of the many political problems which, as the Lieutenant-Governor of the United Provinces recently said, must necessarily to a certain extent occupy the attention of the youth, we deliberately take up any burning topic of which the newspapers may be full, and we try to look at it from within the steadier atmosphere of the class-room. In this way many points of view are brought into prominence which otherwise might have no chance of gaining consideration, and there is not one great political question, from the partition of Bengal to the contribution India makes in the shape of "Home Charges," which we have not considered calmly and, I hope, rationally. I have not hitherto deemed it advisable to permit these topics to form subjects of debate in our Central Hindu College

Parliament, an assembly of students of the two highest classes in the school and of all college students, following, as closely as may be, the procedure of the British House of Commons. But this Parliament is an admirable training ground both for self-discipline in argument and for the cultivation of the power of ready speech and ready retort. Many of its debates on topics less burning than those I prefer to handle myself in the class room have aroused keen interest, and have produced excellent speeches—carefully thought-out and forcefully delivered.

I may also mention that the Sons of India Order has been a most useful organisation for the direction of youthful energies into channels which produce useful results. Under the auspices of this Order much good work has been done (i) in the direction of providing suitable education for the children of the poorer classes of the community by means of night schools for those who are at work during the day and of day schools for little children; (ii) to bring to the notice of the purchasing public the Indian-made article in preference to that of foreign origin; (iii) to stimulate a spirit of service without distinction of race or faith. I think the real value of the Sons of India Order, apart from the fact that it came into existence at a time

when Indian youths urgently needed an outlet for the force generated by an ever growing spirit of patriotism, lies in its reminding of its members that the service of others constitutes the truest and noblest citizenship. And many a time have the members of our Order in Benares shown in their every day life that they have learned to sacrifice in small things their own convenience and their own desires. Most of us are able to serve in times of emergency, but few can maintain a steady flow of service in daily life.

I will conclude with a brief reference to two other aspects of civics which have found a place in our training. The first is what is generally known as the "tutorial system." It was thought that, in addition to the intimate comradeship existing between the teachers and the students, a more organised communication might also be maintained. Accordingly, all the students were divided into groups, each group being in charge of a member of the staff whose duty it was to be the guide, philosopher and friend of each member of his party. I thought that in this way many students, who might otherwise be too shy to put themselves in touch with one of their teachers, or who might be living in unsuitable company or surroundings, would come within a teacher's influence automatically. But ex-

perience has shown that their formal organisation is in reality quite unnecessary, for our staff is already eager to guide and counsel any student who is in need, that only those students remain outside its influence who would always remain outside, no matter how perfect the organisation, either because the spirit of co-operation is still undeveloped, or because it has not yet been brought under control. The result is that while the tutorial system has practically ceased to exist as such, all the benefits it can confer are enjoyed by every student who is willing to be helped.

The second aspect of civics is the endeavour to acquaint such students as may be eager to serve with the ways in which service may best be rendered. Service is as much a science—indeed a most difficult science—as any other branch of knowledge, and it is very necessary that we should not only place the ideal of service before our young men but also train them to bring it into realisation. In my little book entitled "The Way of Service"* I have given in the form of aphorisms some of the experience I have gained in the science of service, and I need not therefore trouble the reader with any details as regards the principles which guide me in my efforts to show the way of service to my students. But

* *Theosophist* office, Adyar, Madras.

very great attention is paid to this important branch of education, and I hold many periodical gatherings of young men who are really eager to understand the axioms of service. The whole question turns, of course, upon the study of human nature, a study which is only to be undertaken when the student dedicates himself to the helping of others—for history shows us how much mischief and harm may be done when a keen judge of character uses his power for selfish ends.

The science of service needs both theoretical study and practical application, and while theosophical study may have its expression along the line of politics, of religion, of the arts and sciences, of education, and so forth, the practical application of all we learn is proceeding throughout the day at every moment. There are always younger students to be helped in their studies ; there is always inspiration to be drawn from the scriptures and from the lives of great men for the benefit of others ; there are always weaknesses in ourselves and in others which we may gradually overcome by turning the attention away from them. And the duty of the teacher is to serve those who surround him with all the power—spiritual, intellectual, physical—at his command. Only to the extent of the service of the teacher will be the service of the

student, only as the student sees the teacher serve will he himself acquire the habit of serving; for just as, say, the teacher of history teaches his subject as much through his own silent love for the subject as through the spoken word, so the teacher of service may exhort his students to service with an eloquence few may be able to equal; but unless his spoken exhortation is part of a life of practical service few of his students will themselves do more than listen to his words, though no doubt they will applaud them to the echo.

If I have not given any practical examples in the course of this article, my excuse must be that I have rather hoped to convey the spirit of this department of our work than to amass a number of illustrations. The spirit of our service is one, but its forms vary as vary the surroundings in which it lives; and it is better that I should leave the form undescribed lest it should be mistaken for the spirit behind. As temperaments vary, so will forms vary; but the spirit of God is shared by all alike, and it is His spirit which would draw down into our daily life wherever we may be, whatever we may be doing.

"The time for service is every moment of the day, for though there may not always be occasion for a kindly action, there is always occasion for a kindly attitude."

Mr. Arundale as a Spiritual Teacher and Inspirer.

The many testimonies that I have received from the friends and pupils of Mr. Arundale, all speak of him as the spiritual teacher and inspirer to whom they owe the awakening of the inner life. I think it is desirable in the interests of those who are anxious to bring back to India the ancient spiritual life and are seeking to understand the methods by which this can be brought about, to analyse the secret of the great movement which has its centre in the Hindu College at Benares. Let me at the very outset dispel any doubts in the minds of those to whom the word spiritual life means a quiet, dreamy existence, by stating that the note of this movement is that of intense activity. Any person who has had the pleasure of coming into touch with Mr. Arundale can hardly understand how we can speak of him as the centre of a great spiritual life. Yet so it is. Beneath a rather cheerful and exuberantly joyous exterior, there is a veiled spiritual power, a reverence for sacred things which only the most intimate friends of Mr. Arundale can pierce through.

I think we shall be able to gain a truer in-

sight into the nature of the work that Mr. Arundale has been able to render in the Hindu College by a preliminary examination of the ideal which Mr. Arundale placed before himself as the goal of his endeavours. The following quotation gives us a clear idea of what he felt to be the mission of the teacher.

"The ways of God are many, the life of God is one; and each way is a teacher of all the other ways. The way is from the self unconscious to the self, self-conscious, and each little speck of dust, each piece of metal, each precious stone, each blade of grass and flower and tree, each animal, every human being, is a stage on God's pathway to Himself. So we are all teachers, we all belong to God, we are God in this great Becoming, and we grow together—you in your place, I in mine, and the speck of dust in its place—but together; so the little atom of dust, carried hither and thither by the wind or carelessly trampled under the unconscious foot, is growing with me and I with it. My universe is myself and all outside, while the universe of the point of dust is itself and all outside, and the relation between the outside universe and the self is God growing into Self-consciousness. How important then is all outside me. How much it has to

teach me. How true it is that:

"There is nothing great or small
To the God who maketh all."

"Can we look over the landscape that stretches before our window and see aught which is voiceless, which has not at least the voice of a silence? And if in all the myriad forms which stretch out infinitely upon our gaze God's consciousness is growing, then surely no lesson given in human speech can ever teach the knowledge of ourselves as does God in His infinite wisdom through the limitation of this self-created form.

"What need then have we of schools and colleges, if all nature is itself a school? Why teachers, if each living thing around is whispering to us of our future destiny? Because it is the Law that the lower must grow through contact with the higher which, as part of its own growth, gives of its wider and more self-conscious life to all that is narrower. It is the more self-conscious giving of its wider unfoldment to the less self-conscious, to that which is more unconscious. We see, then, that if the animals and the plants are teachers of their own degree, we, who know more of the Life, may become teachers of our own greater knowledge, may point out the way of growth and not merely exhibit the growth itself.

"The truest teacher is, therefore, he who has grown most, he who can guide the evolving life at every stage of development. The truest teacher is he who can teach the mineral, the plant, the animal, because, having himself passed through these periods on life's pathway, his sympathy and understanding enable him to sense the needs of even those forms of life which in him lie hidden below the level of his active waking consciousness. The truest teacher is he who, in his eager sympathy, can bring from his experience of life in the past a wisdom to guide a life which now is growing at levels on which he struggled long ago. This must be a memory vivified by love, so that even from the dark recesses of his consciousness he may once again draw up into his waking consciousness, into his active conscious memory, the sense of a growth, of a struggle, of a conflict between pleasure and pain, of bye-gone times. This sense he brings to bear upon the life he is teaching, and he is a true teacher not only because he stands where the life below him itself will some day be, but also because he has stood where that life now is, and with the aid of memory brings himself to the side of the younger life with all the glory of its goal around him. We who, in relation to the animal

world, have reached the goal which is immediately before it, are to all such living creatures around us the silent witnesses to the reality of their future progress, and, all unconsciously to itself, the inner life of the animal is gazing through the physical eye upon God's promise that out of its present struggle shall some day come a greater joy, a promise which the human world embodies, however little many of its members may be true to that to which they really testify. If we would break through the silence and would utter the sound which hastens destiny, then must we be to the living creatures around us as our own higher nature is to the lower, and my memory which the intensity of our sympathy may evoke must bring us, with all the future certainty we embody, to the side of those as yet behind us in man's progress to his own perfection.

"Such is the ideal, an ideal indeed for all of us; but he who is a teacher in school or college has a very special opportunity of practising those qualities which will transform the ideal into a reality. All the circumstances of his life, living as an elder among those who are younger, being in a position of authority, looked up to as one superior in knowledge and perhaps in char-

acter, bring into relief the teaching aspect of his nature; and he is called upon to devote himself actively to stimulate the growth of his pupils, to be to them a living ideal—easy of access, easy to understand, and therefore comparatively easy to imitate."

In brief the whole conception of the mission of the teacher is the old Hindu ideal translated into modern language.

Let me now give to the outside public some idea of the manner in which this ancient ideal is sought to be realised by Mr. Arundale in the Hindu College. I asked him one day as to what, he felt, had helped him most in his career as teacher, and he replied: "I can revere my boys. There is no greater joy to me than to see any manifestation of generosity, of love and compassion, and wherever I see compassion, there I feel reverence". Indeed the keynote of Mr. Arundale's life is this quality of reverence. I have seen none more ready, more generous to appreciate greatness in whatever form it may be expressed. "Reverence", says Mr. Arundale, "is a stage in the growth of a conscious knowledge of the Unity of all, and unless we begin to see the Eternal in the natures of those nearest to us we shall not profit from the presence of people more consci-

ous of the Unity than ourselves." The measure of our reverence for those above us is the extent to which we can revere those below us, and in the Christ and the Buddha, the highest of our human family, compassion shows itself as a very beautiful reverence for younger and less evolved souls. In Their love that stoops only to lift up there is no note of condescension, but rather the feeling of kinship and unity. In Their august presence there is no feeling of humiliation, but rather a sense of exaltation and for the moment, a brief but vivid realisation of the higher possibilities within the soul. Indeed the surest touchstone of greatness is that every contact with it reveals to us a little more of the divine within us. And in our relation to those who are younger than ourselves, we cannot do better than to reflect in some measure this reverence which the Great Ones show to us their younger brethren in humanity. It is this reverence that is the secret of Mr. Arundale's influence over the boys.

He moves among his boys as one of them, ever willing to learn from them, ever deferential to their views. I have met no one more eager to learn, more frank in his expression of indebtedness to others. Of the pride that refuses to ac-

cept light from outside, there is no trace in his character. I have watched him for over three years and I honor George Arundale more for this singular purity of vision which is able to see the light of God, however dense the outer veil may be, than for any other quality he may possess. "The pure in heart shall see God." "Except ye become as little children ye shall not enter the kingdom of heaven."

I have often felt that reverence is seen in its purest form in little children. Fresh from the experiences of the Heaven world, they see the unity of life more clearly at that period than at any other. The vehicles are transparently pure, unstained by any taint of passion or worldliness. There is a feeling of brotherhood amongst children that we elders should gladly strive to emulate. The child recognises no barriers of caste or rank. There is nothing more beautiful than the utter trustful and confiding nature of the child, a nature which is so pure itself that it cannot but see the divine in others. If there is any word that could sum up Mr. Arundale, it is the word "child". He is essentially a child moving among other children, careless of social dignity, with only one feeling, that of affection for all his companions. I saw and watched him one

day when somebody told him how a certain person had spoken an untruth—and his eyes stared and stared with a look which we often see in the eyes of children when they see something which they cannot understand in us humans: "I cannot understand why people should tell a lie." That was Mr. Arundale's remark. There was no resentment, although it pained him deeply as the lie was directed against him, but rather a sense of incomprehensibility of the motive, the wonder that any sensible human being could be so foolish as to tell an untruth. Many of Mr. Arundale's critics have often spoken of his inability to maintain the lofty dignity of the Principal of the Hindu College. And his answer is the same: "What is dignity? I love my boys as wisely as I can, and they love me. What more can a human being want?" It is no wonder that people do not understand him sometimes. For they cannot understand that at the age of thirty-five, a grown up man—the leader of a big movement—could retain a simplicity so complete, and an unworldliness so thorough that he is incapable of understanding the necessity of all the little barriers that society has erected with which to hedge in its dignity.

It is this very child-like simplicity that has evoked the most passionate devotion and reverence of his pupils and his friends. Each boy is to him a younger brother whom he has to help in his efforts to grow. Little boys go to him for help. They commit childish follies, sometimes of a grave nature. They run to him in their distress. "Let us see what can be done, my dear," would be the welcoming words, and with a very loving smile he will place his hand on the shoulders of the boys. Then there is a pause, an intense withdrawing of the consciousness to the plane on which all life is seen as one, followed by the pouring out of a great current of love and sympathy. And in that brief moment is the realisation that before him is a human soul struggling with its lower self, and into that struggle he brings the whole force of his own higher and stronger nature. It ceases to become for him the struggle of another and assumes for him the nature of a personal combat with the forces of evil. Thus he continually lives in the lives of others, shares with them their joys and their struggles, and we who live close to him, we who love him, know that in every one of our trials there is George Arundale looking on, aiding us in our fight; and our troubles and our

burdens are easier to be borne because of his strength and his love, because he is with us to share in the fight.

How does he aid those around him in their struggles, in their difficulties? Not by removing difficulties necessarily, but by rousing the inner power, by helping to strengthen the paralysed will, and by rendering easier the passage of the current of life from the higher self to the lower. A great Teacher has written: "You must trust yourself. You say you know yourself too well? If you feel so, you do *not* know yourself; you know only the weak outer husk, which has fallen often into the mire. But *you*—the real you—you are a spark of God's own fire and God who is almighty is in you, and because of that, there is nothing that you cannot do if you will." There is only one sin which is unpardonable, for which there is no remedy except its cessation, the sin of disbelief in the God within. This is the real atheism, the denial of the Inner God, this the most fatal blindness—which cannot see the Inner Light. For such unbelief paralyses the will and dams the very springs of human effort and human aspiration. And in moments of cold despair, when all faith in ourself is gone, when a sense of continual failure has weakened our

hold on the will which strives and strikes, there is no service for which we are more grateful, than to have one beside us who has more faith in us, in our own higher nature, than we have, who, by his reverence for the God within us, evokes our own self-reverence, and thus once more restores the feeling of confidence and hope. There are hundreds of boys and men who know how George Arundale has stood beside them in their trials and difficulties and has given them encouragement and hope.

Mr. Arundale's Intuition.

Out of reverence and love is born intuition —the power of swiftly and unhesitatingly sensing the natures of others and understanding them. The work of the teacher is, as has already been repeated many times, to unfold the natures of the young men entrusted to his charge. Intuition plays a very important part in the educational work of the teacher. The teacher should try, as he comes into contact with each individual student, to sense his inner nature, so that he can more or less understand what the Ego within wishes to be done. To intuit this inner nature is a matter of growth and daily practice.

Let me make this clear by taking a concrete example. The student of mathematics often notices the apparent ease with which an able mathematician discovers the solution of any problem. Apparently there are innumerable ways in which the problem may be attacked. But it is a matter of wonder and annoyance to the student that what costs him continual effort and struggle, seems to come easily, spontaneously, almost as if it were an inspiration, to the professor. As a matter of fact this inspiration is only the outcome of countless struggles to solve problems, every struggle being unconsciously stored up in the memory and transmuted into mathematical intuition, or such an insight into the nature of mathematical problems that the trained mind acts almost instantaneously and correctly, though it may be unable to give any connected account of the manner in which it reasoned out the solution.

And so it is with spiritual intuition. It is the outcome of countless efforts to understand and realise our unity with others. And the teacher who is deficient in intuition must deliberately set himself to strengthen it. Mr. Arundale has told us that the best way of doing it is first of all to strip ourselves of our personality;

for this it is which distorts the vision of the higher self. We know how small a thing acts as the nucleus of a prejudice, which grows and grows till, as far as that individual prejudice is concerned, our vision is wholly faulty. We dislike the voice of a student or some objectionable physical habit. That dislike is a barrier between us and the student. We look at the student through an atmosphere strongly coloured by that dislike. So it is with all our personal idiosyncracies, race prejudice, the feelings of caste, of religion and so on—all these shut out, distort, the intuition. Some one has done us a personal injury: we resent it and that resentment enters into all the thought-forms that we may make of that person. He may be a saint in his relations with every other individual; but to us he is essentially one who has injured *us*. And as we judge his actions entirely by the thought-forms we have consciously or unconsciously formed of him, it is obvious that we shall not be able to take that calmer, serener view of his conduct and his actions we should otherwise have taken.

Mr. Arundale's whole life has been one continual attempt to strip himself of his personality and will it into perfect obedience to the

higher self. There is no thought which Mr. Arundale keeps more prominently at the back of his mind than that his duty as a teacher is to reveal to the students the higher possibilities latent in them, and there is nothing about which he is more anxious than that the form in which he is in the habit of clothing the reality should not repel even a single individual from the truth. Placed in a position in which it is his duty to keep before others great spiritual ideals, his one endeavour, his one constant goal in view, is that his life may be in accord with the ideals he preaches, so that people, seeing the life, may come a little nearer to the realities of things. He would rather break a much loved and long cherished form, than that it should hinder some one in the seeing of the life within. His is a life of constant recollectedness and self-examination. With the constant breaking into his work by students and friends, he sometimes, but very rarely, is a little abrupt, but only for a moment. Instantly he recognises the fact that he has hindered, for one brief moment, the current of life, of which he is the channel, from flowing into that person. There and then the wrong is healed by a very gentle and strong love definitely sent to the person. Every human

being who comes to him is a little messenger from the august Teacher whose pupil he is, sent to him for help and strength. "I have no right to bring my troubles into the lives of others", is the phrase which is ever on his lips. So whatever difficulties he may have—and they are many—whatever the hardships, the ceaseless nervous strain entailed by the constant drain of vitality, however much suffering and pain he may be caused from misunderstanding, whatever the lack of love and affection among some of those for whom he has toiled and given his very life's blood in service, there is ever a smile on his face, even though the heart be breaking with the burden of trouble. His duty is to be a light in the darkness, and he must keep the flame steady and bright. He is the representative of his own revered Teacher, and his highest and holiest privilege is to pour out into the world that love and affection which his own Teacher has bestowed on him.

This continual effort to throw himself into the lives of others, to help them in their difficulties, to understand their points of view, has brought about in Mr. Arundale a remarkable development of intuitive power. With a flash of intuition, he enters into the souls of his

students and brings up the most hidden, the innermost secret of their very being. A question here and there, apparently put at random, and then a brief but swift glance at the eyes, and he links himself in consciousness with the very soul of the student. That link, thus formed, is strengthened day by day, by the deliberate calling up of the image of the student in moments of leisure, the careful watching of the daily habits of the boy, the performance of little experiments and tests by which the intuition is verified and brought down to the plane of the intellect. And if the boy is unselfish and shows signs of great promise, then the watching becomes more anxious. For who knows but that the little lad before him may not one day be a great leader of men, at whose feet, even he the teacher, may be privileged to sit! Great is the responsibility of protecting the young physical body, of helping the mighty soul within to expand and develop, thus aiding the growing life in its manifestation on the physical plane. In the school, in the playing-field, in the boarding house, the boys are the objects of the most anxious watching, without their having the slightest knowledge of the love that is poured on them. They grow as the flower grows, uncon-

scious of themselves, only vaguely longing for the sunshine of love which is their life.

There are many boys who sadly need this love, boys whose souls are warped by indifference and cruelty; and Mr. Arundale's great love has warmed many such hearts into life and hope. It is not possible for him to look after all the boys; but it is literally true that he tries to keep as many as possible ever in the back-ground of his consciousness; so that his intuition and knowledge about them grows day by day, by continual love, continual study and experiment.

THE SECRET OF A GREAT PERSONALITY

BY

E. A. Wodehouse.

To give one's impressions of a familiar and dearly loved friend, in such a way as to convey anything at all of the man as he really is to those who do not know him, is and must be, largely, a vain attempt. No man is merely the sum of his qualities; and all that can be done on paper is, after all, little more than a catalogue of characteristics. Nor again is any quality, in the living man, precisely the thing connoted by the word which we habitually use for it. There is an added something, a colouring, a personal idiom in the man himself, which is capable in rare cases of quite transforming it, and so of turning it into something altogether foreign to what would nominally be the same quality in another.

This is more especially the case where the personality happens to be a particularly vivid one; for it is largely the degree of life playing through the qualities which gives them their peculiar differentiation; and we have in most cases said very little about a strong and eager nature, when we have resolved it merely into a number of static attributes.

In the Principal of the Central Hindu College, Benares, George Arundale, we have a

nature of the latter kind. Strong, active, continually "outgoing" in his energies, George Arundale gives, I think, not so much an impression of definitely specified qualities as of a powerful and health-giving influence which it is good to be near, and which weakness and doubt and distress instinctively seek, often without quite knowing why they do so, except that it makes them "feel better." It is life itself, in other words, which George Arundale seems to radiate round him, rather than any particular kind of life—except that it is always stimulating and beneficent. And that is, perhaps, the true explanation of the fact that, in his work at the Central Hindu College, he has been able to help, invigorate and sustain, in peculiarly intimate fashion, about as diverse a collection of personalities and temperaments as any man could have had about him. To each of these he has meant something very definite, and in each of them something definite has been stimulated: but in most cases exactly what he has meant, and exactly what this strong and helpful influence has awakened would probably be found, if analysed, to belong to the nature thus aroused rather than to the force which has aroused it. To make my meaning a little clearer, I should venture to compare George Arundale's

influence to a white light, breaking itself up prismatically as it plays through the media of differing temperaments;—and this indeed I take to be one of the most remarkable things about it. For a force of this kind is rarer, very much rarer, than the force which can act only in a special way. The world has many of these—natures, that is, which can act only through the channel of a particular view of things—a particular philosophy or aspect of a philosophy, or through certain definite ways of living and working—there are many of these, and all are useful, because for each there is a special work to do. But more useful, because more widely useful, is the nature which is capable of being an inspiration to all alike,—which demands no preliminary concessions or conditions from those whom it would help, but which pours itself out gladly into any mould which may be ready to receive it.

These sunlike natures, radiating life and sustaining energy upon all impartially, are, as I have said, the rarest of all—and for a simple reason, namely, that this catholicity and apparent "colourlessness", so far from denoting a lack of development, represents, as a matter of fact, a maturer stage of growth than much which is apparently subtler, more complex and more

striking. There is a certain high simplicity, which is not really simple at all in the ordinary sense, but is a synthesis of diversities, a complexity harmonised and transcended; which has passed beyond our intellectualisms and our disputations, and which, in the plenitide of its gathered experience, is satisfied to live in the present moment, to do the nearest duty, and to find the world its home. To live and to love—to be happy and to shed happiness—this is its whole philosophy, and within the apparent simplicity of its creed it hides the whole secret of human life. To this band belong the really great amongst mankind. The greatest Teachers have always taught the simplest truths; the greatest characters are, in many ways, the least enigmatical; the greatest art has a noble naturalness about it, which conceals, rather than reveals, the consummate adaptation of means to ends.

But it is sometimes difficult to recognise this higher simplicity for what it is. We are too often inclined to judge a mind by the number of problems which it can raise about life, or a character by its inner striving and difficulties—and particularly by the capacity of the man, in either case, to articulate in interesting fashion, his own internal workings. We are tempted to

forget that to have no problems may be a higher wisdom than to have many; to have made up one's mind, something better than still to be in doubt; and to function freely, joyfully and almost unconsciously, in matters of conduct, to belong to a higher stage than that (to use Emerson's phrase), of "Crump with his thousand devils". "It is a good thing," wrote Mr. Jinarajadasa some time ago, "to live nobly because you have ideals; but it is still better to live nobly because you have none." Higher than a splendid philosophy of life is a splendid life lived unconsciously—lived, that is to say, just because it is the natural thing to do. And although this may be able to give no very complete account of itself in the sense of being able to analyse and explain its own processes in terms of any academic philosophy,—yet none the less does it lie beyond and above the philosophies, and is immensely more operative in the world.

I have dwelt at some length on this point because I believe it to be the secret of much which is noblest, as well as of much which is most often misunderstood, in George Arundale. For George Arundale's nature is pre-eminently simple. Yet simple, not with any implication of deficiency or barrenness, but rather through

the wholesale exclusion of the things that do not matter. I am not acquainted with anyone, in point of fact, who has reduced his life to simpler terms than he has, nor who is able through this very simplicity, to live it more effectively. To reverence and obey his leaders, and to love his fellows—this is his creed; and to the following out of this creed he has devoted himself with a whole-hearted singleness of aim which has been the admiration, or the scorn, of those who are still in the throes of more elaborate presentations of life. I use the word "scorn" deliberately, since this has been precisely the result upon some minds. For it is only too true that the subtleties and profundities, in which the academically trained intellect normally delights, come up against what seems like a blank wall, when brought into contact with George Arundale. Quite frankly, they do not interest him. He is temperamentally unable to respond to them in the key of the mind which has generated them. "Go out and help somebody" is his unfailing specific or reply to the person who has twisted himself up in labyrinthine speculations about human life and fate and has discovered thereby a whole crop of new and hitherto unsuspected difficulties. And,in proportion as the person in question is

inclined to pique himself upon his philosophical ingenuity so is he the more likely to resent this extremely plain and matter of fact way of brushing aside his complexities, and to attribute it to a certain intellectual blindness or deficiency. The consequence has been that there are some who have been led to belittle George Arundale, and either to doubt or to wonder at his influence over those around him, largely because this high and rarefied simplicity of life and aim is something to which they are not accustomed, to which they have yet to attain, and which, therefore, they cannot as yet quite "place" in their scheme of things.

Thus, that a person should select a leader and then unhesitatingly follow that leader through thick and thin, without constantly stopping to revise his choice, is to some quite unintelligible and is tantamount to blind folly. The simpler view, that the honest and sincere selection of a leader implies also the determination to follow that leader through dark as well as through bright places, and even where it is not quite clear for the moment whither the path is tending;—that otherwise, it is senseless to talk about choosing a leader at all, and that, if you desert such a guide the moment you do not fully understand his cause of action, or because something he does or says happens not to fit in with

your own particular views, you are not really following a leader at all, but are merely following yourself—this simpler view seems somehow to be curiously unwelcome to certain types of mind. It is because George Arundale, in his instinctive directness and singleness of vision, has taken it naturally as his own principle of action, in relation to those above him, that he has come in for a great deal of criticism and of ridicule ! No one has been accused more frequently of " blind following." Nobody, on the other hand, has more fruitful results to show as the consequence of such following ; nor, as a corollary to this first-hand experience, is anybody less affected by extraneous criticisms and reflections.

George Arundale's attitude towards criticism, indeed, partakes of the same straight-forward simplicity as his attitude towards everything else. "Do the work ; that is what really matters. Because somebody else, or a thousand somebodies, are upset in mind, it is no reason why everybody should be. Do not meet opposition with argument ; simply go ahead and disregard it". This is his philosophy as to criticism, which he not only inculcates to those about him, but which he carries out easily, unreflectingly almost, in his own life. And it is true that there is something aggravating in

it. It is a little humiliating to the vanity of the critic "We have piped to you, and ye have not danced"—this is the protest which must always meet the genuinely one-pointed nature from those who would seek to deflect it into some of the multitudinous side-alleys which must always open out of a life avowedly directed in pursuit of ideals. The precise definition of the ideal thus followed; its applicability to diverse circumstances; its possible consequences, if interpreted thus or thus; its conflict or conformity with other ideals confessedly necessary to life;—these and other questions seem of the utmost importance, and are pressed with insistent iteration, by minds which have not yet attained that further simplicity, alluded to in an earlier place; the simplicity, namely, which sees the underlying identity between ideals and modes of thought outwardly dissimilar, and the consequent folly and waste of time involved in so many discussions; and which recognises that doubt and disputation, as a general rule, arise not from clarity but from imperfection of vision,—that, in other words, they belong to the twilight rather than to the day.

This, then, I have ventured to select as one of the leading characteristics of my friend George Arundale for the purposes of my contribution

to the present book. That it would have been possible to take others equally striking, and to write about them at equal length, is clear to all who know the man himself; for George Arundale is a subject about which all his friends have much to say, and are delighted to be able to say it. But there are many contributors, and each must take his share and no more. My reason for selecting this particular quality is, as I have already explained, that it seems to me to be not only one of the keys to the whole nature of the man and to his attitude towards life, but also, as things have turned out, a singular instance of a rare and distinctive virtue which has, by some curious inversion of judgment, been interpreted only too often as a weakness or a failing. And if the selection of it has lent a certain polemical flavour to what I have written, that, I fear, cannot be helped, and must be accepted as arising out of the nature of the case. For there are many of his friends who feel, and feel with no little warmth, that George Arundale has not always been justly treated by some who might have been expected to judge him with a little more sympathy and insight; that his influence over his students and the prominence which his character and abilities naturally give him have, in certain cases, aroused more per-

sonal jealousy than appreciation ; that much lavish outpouring of a noble nature in toil and service has been met, only too frequently, with a shrug or a sneer ; and that the man who has achieved an outstanding personal triumph in the field of modern education, a triumph which future generations will gladly and gratefully recognise, has been regarded, by those who should have helped him and encouraged him in every way, as a disappointment and a failure.

And that is why it is almost impossible to pay a tribute to George Arundale without at the same time recalling how sadly such a tribute has sometimes been needed in these days ; or to endeavour to set forth his character and ideals, without remembering how deliberately these have been sometimes misrepresented. And if this book is to serve any useful purpose—as indeed it surely will —it will be to show that there are some, at least, who can recognise a great and selfless character when they see it, and who have the largeness of heart to acknowledge good work nobly done. And such an acknowledgment they owe, not to the doer of the work, but to themselves and—if they are of the C. H. C.—to the institution to which they belong. For it will be long before the cause of Indian education finds another George Arundale.

MR. ARUNDALE AS AN EDUCATIONIST

BY

Pt. I. N. Gurtu.

The subject of this short article is my dear friend Mr. G. S. Arundale, whom I had the privilege of meeting for the first time about seven years ago. Since then our work in the Central Hindu College has drawn us closer and closer together. During these many years I had not only the good fortune of very carefully observing his great work in the college, but also the privilege of knowing him intimately, of seeing his inner life at home among friends and students and with those whom he has always revered as his true elders, irrespective of their age and position in the world. Beautiful, ennobling and elevating though his inner life has always been to me and many other friends, I propose here to confine my remarks to all he has been to so many young men and to his colleagues as an educationist, because it is that aspect of his life which is hitherto little known and will perhaps interest most people. Such a task in one sense becomes difficult because it is not possible to divide a person into so many compartments, distinct and separate from each other, that the one may be quite independent of the rest. The description of one aspect of a man's life necessarily and to a very large extent involves a description of the whole man——

his temperament, the different qualities with which he is gifted, the deep currents that underlie the surface which alone is visible to the casual and superficial observer.

Mr. Arundale is essentially a man of ideas and of ideals. This does not mean that he is a dreamer. He has ideals in order to live them and to serve them. They are not only to brighten his own life but also to mould the character and inspire the hearts of all around him. They are quite clear and definite to him, and there is no mistake about them. They grow and ever expand, and yet they do not essentially change. To him these ideals have been his most treasured possessions, and he has throughout followed them most steadfastly. They are everything to him, and he has dedicated himself entirely to their service, and to the service of persons who to him are the best embodiments of those ideals. This is the secret of his whole-hearted devotion to any cause that seems to him likely to lead people to some appreciable extent to the realisation of their highest ideals. The earnestness, the energy and the enthusiasm with which he works for such causes make him a tremendous driving force not only for the young but, to no small extent, even for the old. His wonderful gift of imagination is of great help to him in giving him a firm

grasp of the ideals, and enables him to place them so vividly before others that they do not any more remain illusions to them but become realities which may be approached and actually felt. His power of eloquence is above all due to his profound conviction, to the earnestness and sincerity with which he speaks. Its passionate ardour and amazing prodigality of resources give it a strength which is indeed resistless.

I have said above that he is quite definite and purposeful about his ideals, and that he not only holds them steadfastly for himself, but by a large imagination, an earnestness of conviction and a glow of passion which at once raise him above the limitations of the set standard of current public opinion, he, with a splendid audacity drives home into the minds of others the truth, the beauty and the grandeur of the ideals for which he stands. He would not modify or compromise his ideals simply because other people demand it. This attitude sometimes creates an impression that he is obstinate and a reckless extremist. In his inner soul logical precision and calculation are too often overborne by the terrible realities behind the veil. He is thus not unoften a source of great perplexity and sometimes even of annoyance to those who prefer the method of cool reasoning and pin their faith to

what they call the common sense of the age, or who are irrevocably wedded to the principle of the middle course as they understand it, but which almost always, though quite insensibly, leads them to indefiniteness and indecision. Although Mr. Arundale's expressions may now and then be impassioned and perhaps unaccompanied by any philosophical calmness of tone or phrase, and uncompromising though he may be in the views that he holds, yet to those who know him better and more intimately his large-hearted tolerance for the various aspects of truth as are shown in the differing views, natures and temperaments of others, is the most beautiful side of his character. During these seven years I do not remember ever having seen him taking offence at any thing that was said or done against him personally. He has always shown a remarkably patient and forgiving nature towards those who may for the moment have shown their dislike for him. In fact, if I have ever seen him a bit ruffled it has always been when harsh words have been said or ungenerous deeds done against those whom he regards as his superiors, and for whom he has unbounded affection and deep reverence.

His generous nature makes it so easy for him to trust others and always to take them at their best. This is one of the great secrets of his success in

dealing with a large number of professors, teachers and students. It may be that one here and another there may take a mean advantage of his charitable disposition, but it has definitely helped many to rise higher and make themselves worthy of trust. Anyone who has ever had anything to do with the management of a large household or organisation knows how this quality of trust is essentially necessary in a person who is at the head of affairs in order that the work may be done harmoniously and well. It leads to a readier co-operation, a realisation of the common nature of the work and a cheerful sharing of its burden; it encourages every one to put an ever-increasing pressure on the qualities which stand out strongly in his nature so to fit himself more efficiently to play his part well. A true leader is one who has the faculty of finding out the strong points in others and of devising ways and methods by which the fullest scope may be given to their capacities. It is equally necessary that the leader should have the gift to know the weak spots in the characters of others, not with a view to mistrust and suspect them on these points, but with the sole object of protecting them from going wrong and of guiding them to the right course. Such leaders alone can inspire confidence and win the respect, the affection and the gratitude

of their followers. It is here that Mrs. Besant so far excels others, and it is because of this that her leadership is an object of wonder and amazement to so many. Her critics, of course, accuse her of being too trustful, and some even take the trouble of informing an ignorant world that she cannot do without having somebody to lean upon. Similarly, I have heard some people say 'Oh! but Mr. Arundale has been under the leading strings of so and so.' By my long and close association with him in his work I can say that when he trusts those with whom he comes into contact he does so not because he is weak and imbecile, but because it is a matter of principle with him. The loving trust shown by him in others, though fundamentally based on his innate generosity of heart, is to no small extent, the result of a deliberate will.

Another quality is his great tact. The Principal of a college consisting of about one thousand students and a large staff must have constantly a heavy demand on his resources of tact. Those who have to deal intimately with young men in their daily life at school and college know how sometimes small and trivial matters develop and threaten to assume serious shape, how critical situations have suddenly to be faced, how excitement has to be calmed down and passion and anger

replaced by peace and harmony, how the claims of conflicting interests have to be adjusted and equilibrium restored where there is generally ill-balance. I have never once seen Mr. Arundale failing on such occasions. True, he does not have recourse to the usual methods which are idolised and worshipped under the name of 'discipline', but which when sufficiently probed and dissected are found to be only damaging admissions on the part of the teacher that he is poor in his resources of sympathy and tact. The spirit of humanity which breathes through Mr. Arundale's policy has indeed to wrestle hard with deep-seated prejudices and time-honored notions of discipline. I have never known one student coming out of Mr. Arundale's room in a worse mental condition than before he went to see him. I have in fact seen many students going to him in a very excited condition but coming out with a smile on their faces, or at least much more satisfied than before. His unfailing tact is equally marked in his relations with the staff and his colleagues on the Managing Committee. Only those who know can say how, through his tact and forbearance, many an unpleasant situation has been turned into occasions for the growth of mutual good-will, and suspicion and mistrust replaced by confidence. People are apt to take such qualities in others as a

matter of course, specially when they have constantly to come into contact with them, but the fact remains that such a gift is indeed as remarkable as it is rare among men. It is based on an exceptional sympathy and insight into the natures of others, and is a sure indication of a generous heart which, while ever ready to identify itself with others in their difficulties, is always able to impose upon them the inherent superiority of its own nature.

In his work in the college he is never found to concern himself much with minute and comparatively trivial details. This is by no means due to any incapacity to take pains, for he has never been known to shrink from hard work. The record of his ten years' labour in the college unmistakably testifies to the intense life he has led and the ceaseless strain he has put himself to. Some people console themselves with the belief that if they show a capacity to be immersed in the dry details or what they call the drudgery of the work they alone truly fulfil the claims of duty, while those who do not much concern themselves with that particular shape of work simply pass an easy and a pleasant time. It is certainly no easy matter to toil from morning till night keeping all the parts of the machine in good order. It undoubtedly denotes a high standard of thoroughness, a rare patience and

remarkable devotion to duty, yet it is none the less true that the work of one who concerns himself with general principles and larger issues, and ceaselessly labours for them, who is ever solicitous to build and shape the character of his fellow-beings and inspire them with high ideals, who spares neither time, labour, money nor comfort in ameliorating the lot of those around him, has a much harder and more onerous task to perform, though indeed of a more abiding and permanent character. To work through what superficially seems to be mere play and a happy social life is not so easy, nor within the reach of any and everybody as is generally supposed. Behind the apparent smile and fun the man has to carry the weight of the difficulties of others which they have in confidence poured into him—their excitements and sorrows, their fears and disappointments. He lives in a world where a peculiar system of barter prevails, where one has to give one's best in exchange for the worst of others. The work is certainly pleasant, not because it is in its nature light or trivial, but because the person doing it does not feel it to be a heavy, unpleasant burden, because he has learnt an important lesson of life, namely, that one should continually keep himself in a happy frame of mind before he can impart happiness to others.

One quality among others which attracts so many young men to Mr. Arundale is his remarkable gift of humour. Wherever you find a group of boys gathered together you may be sure that Mr. Arundale is there. The bright, sunny and jovial nature of youth, happily not yet familiar with the shocks of the heavy impacts of untoward circumstances, is unable to understand, much less to appreciate, a deep, reserved and serious nature. A measured sobriety and self-restraint which in most cases very often leads to a hard, unsocial sternness of life cannot be admired by hearts full of the natural buoyancy of youth. Mr. Arundale's humour is extremely refreshing, and at once takes off any sort of tension that may be in the hearts of those around him. There is absolutely nothing coarse or vulgar about it. The gift of humour when abused does in some degenerate into buffoonery and jest, but when wisely employed is an immense power for good. It is a faculty which corrects all exaggerations and extravagance, and Mr. Arundale makes a full use of it, both as a corrective to the weaknesses of others and as a means to relieve the strained condition of affairs.

His wonderful power of imagination is another rare gift of nature which eminently fits him for the work of the training of the young. His

imagination is not such as would make him stand apart from the world and look at it as from a distance, but of an intensely practical nature which is strong enough to identify him with the world around him. He is ever ready in thinking of the various devices to bring out the best that is in his colleagues and pupils. He knows that where there are a large number of young men of different views and temperaments, of different degrees of response to the influences surrounding them, and of different stirrings of the soul within, no one set form of activity can equally appeal to all and arouse all. They need different objects of attraction to bring out their different capacities and to suit their different degrees of growth. His creative faculty is ceaselessly at work to find out new points of contact with new people, and to establish new channels through which the bubbling energy of youth may find an outlet and an occupation. This constant activity which manifests itself in a variety of shapes and forms is sometimes styled 'sensationalism' by people who are slow to move and are wedded to one particular form, or pin their faith in a few set formulae which they wish to apply to all regardless of what those around them really need. Mr. Arundale's imagination has for its basis a sympathy which at once enables him

to enter into the nature of others and begins to build from there, but does not impose from outside. It readily suggests to him the means, and provides him with the necessary material to accomplish his object. The same faculty helps him to put some of the highest truths in the simplest form before even the youngest boy in the school, and enables him to place the same ideals repeatedly, but every time in a fresh form and in a new and attractive garb.

His greatest skill lies in helping, guiding and evolving his students. It is highly instructive to closely watch the methods he employs in improving them. He is ceaselessly active in carefully watching them in their talks, their ways, their occupations, their likes and dislikes, their peculiarities and idiosyncracies. When he happens to find any boy or young man who is promising and in his opinion likely to turn out a useful citizen or a good worker, he notes him down. He will himself approach him and create further opportunities of meeting him. He will constantly take notice of him, talk to him, play with him, and come in various ways into personal contact with him. He will pour all his affection on him, and by a thousand and one acts of kindness and love put him under a sort of personal obligation to

himself and so cultivate mutual confidence. In the meantime he will still more closely study the boy's character and carefully mark both his strong and weak points. Then he gradually turns the boy's attention to better things, and places before him the kind of ideals to which he thinks the boy will most easily and readily respond. If the experiment proves successful, as it almost invariably does, he places before the young man a slightly higher ideal, and thus gently pushes him on from step to step. He gradually abandons the narrower ground on which he first bases his instructions, and builds them on a foundation more real and abiding. As he has a large number of young men under such definite training, he has, of necessity, to be constantly in touch with them, to be talking to them and laughing with them. He is thus surrounded by boys both morning and evening. This simple, natural, practical, one might almost say scientific, method of training young men has been most foolishly miscalled 'propagandism', and has been ridiculed, disliked and suspected. Again, his methods are very much disapproved of by some, as they are supposed to considerably compromise the position and dignity of the office that he holds. But his critics fail to observe that his intimate relations with his

students do not smack of the familiarity which breeds contempt. On the contrary these young men have not only respect but deep reverence for him. He commands their obedience by his abounding love, his tenderness and his large-hearted tolerance. Quick of wit as of affection, noble and generous in temper, he at once becomes their idol, the centre of their greatest affection. People who do not at all understand his temper and the aim of his work do not catch the nobler and deeper traits of his character, and either accuse of him of partiality to his 'favourites', as they are pleased to call them, or consider him weak. They fail to realise the concentration of attention, the purposefulness and the strong will that underlies it all. It may be that in the case of some student the special attention of the Principal to him has, in the beginning, the effect of developing certain unpleasant characteristics which others mistake for rudeness and impertinence. But in the large majority of cases after some time the ugly features completely wear off, and the innate beauty of character which lay hidden so long comes out in its full brightness and lustre. True humility, grace and reverence take the place of pride, conceit and arrogance.

However one may at times differ from him as to the details of the various processes that he may,

during the intermediate period, adopt, one learns after some time, to be quite certain that thay are bound to be followed by the best results. It is here that George Arundale's triumph as an educationist lies, and it is here that he has been subjected to the severest and very often ill-informed criticism. It is here that his claim to greatness lies, a greatness which can be understood and recognised only by those who have closely tried to follow him on his lines, but have invariably found him still going very much ahead of themselves.

Whatever his critics may think of him, his students adore him for his gentleness, his love, his tenderness of heart, his charity and his benevolence. It is these virtues that appeal to them most and draw them nearer to him. The students are drawn by a natural attraction to him, for his aims are entirely unselfish, his life pure, and his heart full of tender affection for them. He loves them with an intense personal love, he believes in their power and in their future till they also begin to learn to believe in these themselves. Their triumphs are his triumphs, their defeats his defeats. Because he is extremely generous in his appreciation of youthful merits, the boys he gathers round him return his generosity by a devotion which, let us hope, in the case of at least some, death will leave untouched.

If one were asked to describe in one word the great quality in George Arundale which lies at the root of so many other splendid qualities it would undoubtedly be 'love.' Endowed, as he is, with a large number of virtues, each of them can be resolved in terms of that all-pervading virtue of his nature. It is that which makes his life so sweet, so pure and so simple, and gives to his character its wide humanity. May he live long to place before his generation the noble example of a marvellous devotion and self-surrender to his great Master and to his spiritual superiors, of an unbounded affection for his friends and of a complete sympathy for and unity with those who are below him !

MR. ARUNDALE'S LOVE.

BY

B. Shiva Rao, B. A.

I have often heard the remark from some old students that Mr. Arundale has changed immensely since the time they were in the college, and that students can no longer assume the same easy familiarity with which they were accustomed to greet their former Head-Master. He has lost much of his old geniality, they say, and the seriousness of purpose which is so prominent a feature in his life now, was a phase which his most intimate student-friend would have deemed impossible. I have seen some part at least of that change which may perchance repel a few of his old students who have no serious aims in life, but which, I know, has inspired many with a deeper love and reverence than he has ever won before. For it was in the transmutation of the lower qualities into the spiritual, and in rising upon his former self, that Mr. Arundale had all the advantage of a life poured out in ungrudging service, seeking only the joy of helping people out of their difficulties. If some people cannot understand him now, it is because he has turned his mind homewards, to use his own expression, and all his previous life was but a preparation, however unconscious-

ly made, for the life that he has entered upon now. The devotion that he gave to his work formerly is a richer devotion because it goes to his Master first and has His blessing, his affection for the students has ripened into a love which can be felt by them only to the extent to which they strive after their ideals and so live in the spirit in whch he lives—but a richer love, stronger, more protecting than before, because it carries with it some of the force and purity of the Master. We have been privileged to witness one of the most beautiful sights that human eyes can hope to gaze upon, the opening of the flower of a human soul, when nature works so swiftly that one may see her action. I, who have learnt to love him with a love which few others command, and have been led through that love to understand something of the beauty of a life of utter unselfishness and of a love which expresses itself in a reverence for all that is highest in us, am deeply thankful for this privilege. Mr. Arundale has changed much even since I have known him ; but it is the change of nature's swift action unfolding the beauty and splendour of the spirit growing within. And so we have no fear that we may not be able to recognise our beloved leader when he returns from England after an absence of four years, for he will be with our Alcyone, who has

meant so much to him and to us all. He will come back, we know, with a still greater strength and power of service, and so shall we receive him with deeper love and reverence. And because through all these changing forms of the growing life, can be felt beating the same warm heart, may be seen an increasing love and purpose, as the meaning of life is more clearly grasped, therefore do I prefer to think of his love nature. For of no one else is it so obviously true, that "self-knowledge is of loving deeds the child". That is the value of his life to us. We have seen and understood, as no amount of mere teaching could have impressed upon us, the beauty of a life of devotion and service to the Master, the freshness with which the eager disciple turns to work in the world, of which erstwhile he had grown almost weary, with no interest in it save to bring more people out of the world to the peace which is his. We have watched a soul growing rapidly towards perfection, and while Mrs. Besant represents to us the height to which one can aspire, Mr. Arundale's life is even more suggestive to those of us who are as yet too young, and ignorant, in the life which attracts us, of the methods and lines of growth.

It was in February, 1910, that I first saw Mr. Arundale. Fresh from the outer world, with an

attitude of suspicion towards Europeans into which I had grown, I did not at first quite realise the greatness of the soul to which my karma had led me. But love such as his could not keep a heart indifferent for long, and I soon knew I had made a tie which would mean much to me in the future. The devotion and love with which he spoke of the Masters who are the Guides of humanity had a dominating influence on me. It was the promise of a new life crowned by the ideal of the Master—the Perfect Man. I felt there could be no lasting joy in life except in steady, unselfish service to the world ; " for in as much as you do this unto the least of these my brethren, you do it unto Me". Such is the measure of the devotion of the disciple to the Master. In that capacity, to rouse enthusiasm for the spiritual life, was the proof to me of Mr. Arundale's greatness. True greatness ever inspires, it rarely repels. It stimulates fresh effort, but never overwhelms the aspirant with a sense of the magnitude of the task. The difficulties are seen in the light true greatness sheds on them, as adding to the attractiveness of the ideal.

And so I came to associate Mr. Arundale with a strong and protecting love for those committed to his care and a keenness to share with them the joy of following his Ideal. But it was not till

Alcyone came to Benares in September, 1910, that I saw another aspect of Mr. Arundale's love. Nothing was so touching as to see the deep love and perfect understanding between these two hearts. It was something beautiful to see Mr. Arundale's utter devotion and self-surrender to the greater self of the other, casting aside completely differences of race, age and worldly position, which seem so natural and so real in the outer world. What I have learnt from it, I find it difficult to say. But I have never seen love expressed so completely and beautifully as in Alcyone's relations towards Mr. Arundale. I saw the essential condition of all greatness, namely, the capacity to love truly and wisely. For love is the most direct expression of the Divine life ; and knowledge is useless, even dangerous, unless it is directed by high, unselfish love.

I have, so far, touched upon Mr. Arundale's protecting love to those younger than himself, and his devotion to his real elders. We, who share with him his beliefs and opinions, know this to be true ; but large numbers of students, who do not think as he does, will testify to the fact that these beliefs, strongly as he holds them and puts them forward, have never been allowed to be barriers between him and his work. It is just because they are so great and so inspiring that he is able to include

in his circle of sympathy people who differ widely from him. Beliefs are of importance to the extent to which they stimulate a nobler life in those who hold them ; but life is greater than all beliefs, however inspiring they may be. And this has been the strongest note in Mr. Arundale's work in the college.

Wherein lies the secret of his life ? One has only to read the souvenir which he wrote about Alcyone and Mizar for the last Convention of the American Section of the Theosophical Society, and the more recent one about Mrs. Besant, to understand the devotion and gratitude he has for those who have helped him to reach his Master. His outer qualities, beautiful as they are, fall into their proper place as we see the whole-hearted enthusiasm with which he throws himself into the Master's work. He may commit mistakes at times—so, many people have judged—and so has he admitted ; but to us in Benares they are of no importance. His good motives are too evident to be understood as otherwise, even by those who are not friendly to him, and when he does commit mistakes, we are afforded a chance of suffering for him and with him. And what joy can be greater than to suffer for those whom we love ? Poor is the devotion and selfish that search for truth which can forget

an immense debt of gratitude and turn coldly back each time greatness does not prove itself to ignorant hearts, or apparently stumbles before blind eyes. If Mr. Arundale should commit any mistakes, he knows the love and devotion which will surround him in Benares,—greater because of the mistakes and not in spite of them. My beloved father knows, and I am content.

MR. ARUNDALE

BY

C. S. Trilokekar.

It is said that all of us live in glass houses. That is quite true so far as it goes. But it is perhaps truer to say that we live in houses made of coloured glass—each tinge making a different world for every one of us. To get the right perspective and to catch the correct light is ever so difficult for us in a world which is continually changing and shifting. Further, looking at the same thing from different angles makes the task still harder. If this may be said of our own view of a world which appears at least to be stationary and permanent so that we are able to know it, how trying must be the effort to assay, to understand, the life and work of a living person. Time and seasons every now and then transform the skies, the plants and the earth, but they are ever the familiar ones that we know but too well, for they are, more or less, the same every time that they recur; but the shifting scenes of one's life which rapidly pass before our eyes, the panorama of the acts played in the drama of real life by a person who lives intensely, are almost bewildering. To add to this, if a person has taken himself in hand, has a fixed, steady goal which he

wants to reach in a definite time, has diverted all his energies towards the achievement of it, and who, within one's own knowledge, is going on ahead with rapid strides, the fellow travellers and lookers-on have many a time to stand gazing in sheer amazement, or hopelessly to give up gauging the life and character of an individual who has sprung up so high and who towers quite above the heads of all those who were at one time his compeers and equals. Hence the truth of the adage: "A prophet is ever without honor in his own country."

Something of a like nature strikes one when he has been brought into contact, and, to his confusion and perplexity, into intimate contact, with an individual of the type of Mr. Arundale, if he does not keep his head cool, his intellect clear and pure, and his heart whole and sound. For in all things, and especially in those that concern the well-being of the highest part in us, Mr. Arundale does not believe in half-measures. His is the spirit of the knights of old, daring to do things at a speed and a rate almost bordering on the marvellous. His is not the cold, calculating, logical spirit which reckons and re-reckons, counts and re-counts at every step, but his is the intuitional, brilliant and apalling sweep of a power that wills, dares and wins. Things, therefore, come to him so very easily which for

many of us would be a matter of time and struggle. It is his to wield this magical wand of will to dare, and strength to achieve. No less striking are his flights in realms sublime when he lifts up with him those who share his own nature and sometimes gives them an insight into the nature of things which they can never hope to get till they are raised to those almost dizzy heights. It is this strong, uplifting force which has created a centre in Benares which is continually bubbling up with new life that finds a healthy, useful and pure outlet in work—active work in all directions—work educational, work theosophical, work spiritual. But shining forth in the midst of all this beneficial work for the glory of God and the relief of man's estate, he is the beacon-light to guide it in proper channels; his is the warmth of heart to support it; his sincerity, devotion, utter selflessness, and sacrifice, are an ever present appeal to the half-hearted and the lazy, and a spur to more vehement and renewed activity: he to inspire and others to follow.

Coming from a clime so different from ours, used to quite different ways of living, clothed in a body which belongs to an alien race, living in the very centre of a community which is totally different in religion from his own, he has been able to win the hearts of those among whom he moves and works, on account

of the genuineness of his sympathy and love which are incessantly welling up in his heart for those who need his help. For his hand is ever stretched out towards those who need him of whatever kind the need may be: help when the body is mutilated and crushed, his soft, eager hands soothe the agony; when the head or the arm is aching, and his hand takes away the pain; an ever living source of vitality for all those who require it, who long for it. No less are the things that are nominally his gladly sacrificed for the good of those who are about him, money to help and succour those who are weak, poor and needy, the mind to solve many an intricate and difficult problem for the younger and more ignorant souls that cannot see as he can see. It is by such simple tricks of a loving nature that he has endeared himself to so many. So many has he been able to reach and understand who speak in tongues quite different from his own, whose thoughts run in grooves so dissimilar to his own, for he can speak to them in the language of the heart, which can be made intelligible without words—by kind smiles and loving looks. Such things and others like these have made him what he is, the adored figure towards whom so many look with love and reverence, that they may be come ennobled and inspired.

He is able to be this central figure and a mighty centre for inspiration, because his influence is felt along many lines and because he is able to work upon people in various ways. As the Principal, his rule is the rule of love and not of fear; as a teacher, his control of mind, which is set one-pointedly and completely in understanding and explaining the subject he may be dealing with for the time being, helps the students to unfold the hidden capacities of their own minds; as a helper, his life among the students whom he serves bears continual witness to his daily acts of kindness, sympathy and love; as an inspirer, he rouses and awakens the highest and deepest emotions of the human heart, making people realise their ideals whatever they may be; as a friend, he is a cheerful, pleasant companion with all the instincts of a thorough gentleman—a gentle, affectionate and pure nature often bubbling up with the purest and the happiest outbursts of humour—which all love so much and wish so much to enjoy. But over and above all these, in whatever activity he may be engaged, he is always the pledged servant of God and man, and being this, he possesses that rare touch-faculty of the soul—the power by means of which he can come into contact with the hearts of all. There is the secret of his strength and the

potency of his influence.

A life, so well-balanced and so well lived, cannot but affect the surroundings where karma has willed that it should work. The surroundings wear a brighter and more lively look because his spirit of love breathes there; a general atmosphere of peace and happiness reigns because he lives there. The faces of the people that move about are lit up and shine with joy and happiness because they are able to catch from him all that makes life worth living for them. To many such, his life is a continual source of inspiration to work. Many have been benefited by his advice, and are but too thankful to receive any hints for right conduct which he is ever anxious to give to those who are ready to receive them. This part of his work very few people can really know and understand. When he is communicative, we are privileged sometimes to look into a side of his life and nature which is a sealed book to so many. His inner aspirations, the difficulties he has to encounter and overcome, and the methods of dealing with one's surroundings, are as much valuable as they are instructive. The laying open of his heart before us so that we may purify ours—his is already so pure—making us see into the very springs of his conduct towards others, and thus purifying the muddy currents in ourselves, the

unravelling before our spell-bound gaze the tangle of the problems which he has to face and the manner in which he meets them, all these are a constant lesson to those who have the privilege of being his close friends. Thus have grown about him a band of workers, inspired with a zeal and an enthusiasm borrowed from his own, because he is the primal cause of it, trying to help and be of service to those who are about them—and thus in each one of them who is sincere, devoted and unselfish you have Mr. Arundale added as many times. This is perhaps one of the greatest achievements of his life which promises to bear very important fruit both in the near and the far off future; for under his loving nurture and paternal care are growing up men and women who shall stand by him in this life and in the lives to come.

Thus has he sown the seed; the harvest he will glean in years to come, though it may be in far off age and distant land, for Nature is always helpful to those who help her. His influence will not cease with the close of his work in the Central Hindu College, which is better for ever because Mr. Arundale lived and worked in it. What he has sown in love, shall return to him in love. His influence will be carried over with him to future times. Since he has given love to all he will take with him the love of all, and all those whom he has served

now will serve him hereafter, though then he will no longer require their service for himself and will rather be the instrument for directing it to all that need it. And in ages to come, when he has reached the further shore, he will give to the many, out of the fullness of his heart, the peace and the blessing which now he has given to the few.

THE KEYNOTES OF Mr. ARUNDALE'S LIFE: LOVE AND SERVICE

By P. K. Telang, M. A., LL. B.

My personal relations with Mr. Arundale began with an incident in Adyar at the Convention of 1908. We were introduced to each other by a common friend, and our acquaintance had not grown more than two days old, when one morning, after breakfast, Mr. Arundale came up to me, just as I was getting up from the table, and asked me almost abruptly: "Why don't you come to Benares?" I thought he meant that I should pay Benares a visit to see the college and other places of interest. I said I had already been to Benares before, but would try and find time to go there again. He said: "I don't mean that. I mean why don't you come to the college as a Professor? We should be so glad to have you." I said I had never given that point any thought; and though I felt that I would like to work in the college, I was bound to Bombay and had my own work there and all that kind of thing. The conversation ended there, and to me it seemed no more than a passing incident. But about an hour or so afterwards Mr. Arundale came to the quarters I was occupying and told me that he

had spoken to Mrs. Besant about our previous conversation and that she wished to see me on the subject. I went up to Mrs. Besant in due course, and as a result of that interview I find myself here to-day on the staff of the C. H. C.

Thus it was Mr. Arundale who introduced me to this work, which has meant everything to me in life since I entered it, and which I have learnt to regard as the straight road to the goal of my aspirations. My gratitude to Mr. Arundale is therefore unbounded and has from the very beginning engendered in me a sense of love and respect for him, which has been greatly intensified during the time that I have spent with him in the C. H. C., and which has now developed into a deep affection for him personally and an abiding reverence for his character and work.

In the C. H. C. I have learnt two most valuable lessons. I have learnt, first, the real meaning of Brotherly Love as a spiritual aspect of human character, and I have learnt, secondly, the true principles and methods of Service, as the spiritual mission of human life. In the learning of both these lessons the example of Mr. Arundale's life and the inspiration of his words of counsel, encouragement and guidance, have played the most important part.

For he has shown us how, the duty of love and brotherliness once realised, it is easy consciously to implant the feelings in one's heart and deliberately to cultivate them, so as to make them strong against all opposition and adverse circumstance. Differences of race, creed, habits, surroundings, views, opinions—none of these, nor even all of these put together, can make any difference to the heart, bent on loving and serving. What is lacking for most is not favourable outside circumstances, but the inner impulse and that force of will which bends the outer circumstances to suit the inner tendency. Mr. Arundale has shown to all what a life filled with the spirit of brotherhood can achieve.

The inevitable result of his all-compelling love has been that he has won the perfect trust, the deep affection and the profound respect of all who have come into contact with him. The strength and purity of his love cannot, however, be fully realised till we remember that this trust, this love and this respect were won during the time of great difficulty and danger, through which the student world of India passed not very long ago. Indeed, I know that, in some cases, the love and trust and respect are due to the long-suffering patience and the all-forgiving

love, which went on serving, helping, guarding, protecting, in spite of the greatest provocation, or rather, because of such provocation. And now, when the clouds have disappeared, Mr. Arundale stands as the very centre of the love and trust of the boys and of his colleagues.

Not only so, but his discipline of love has sown the seeds of love in the hearts of many teachers and professors and educationists. Many have realised that the only way successfully to perform the duties of instruction and guidance is to follow the way of love. Thus alone can heart speak to heart, mind flash upon mind, life influence life. Thus alone may the teacher hope to build character, supply ideals, cultivate intellect in his pupils. And many of us are now learning the method of this discipline from Mr. Arundale. Surely has his love justified itself and borne abundant fruit.

And what of the lesson of Service?

Mr. Arundale has shown us that to render service efficiently, to become entitled to the rank of the "true and faithful servant," the first thing necessary is devotion, a devotion that shall fill your mind, your heart, your very life, with your work, to the exclusion of everything else. This complete pre-occupation, this utter engrossment

are characteristic of Mr. Arundale, and deep devotion to the college and its work, complete self-surrender to its service and its helping, utter forgetfulness of all other demands—have marked him out as pre-eminent among those who have worked so nobly for this great institution.

Another aspect of the art of service as practised by Mr. Arundale has been the rare intuition with which he has discovered the needs of those whom he has served, and the prompt adaptibility with which he has fitted himself into varied conditions and circumstances for such service. His principle has been: "serve others in the way they *need*, not in the way you *want*." His own views, his own predilections, his own convenience, his own dignity—all have given way to the need of the boys and of the work. And, arising out of this intuitive adaptibility, has been his flawless loyalty, with which he has followed his leaders or rather his Leader, through thick and thin, sinking his own personality completely out of sight. However hard the task set by the directors of the movement, however bitter the pill administered by them, however opposed to what he felt to be right or expedient the line they laid down—he has loyally and wholeheartedly done everything that they have called

him to do. In full measure has he shown the qualifications, that make the Servant of Humanity.

And what has he sought to gain from such service? Nothing save the opportunity for more service; for his motto has been and is and will continue to be: "The ideal reward is an increased power to love and serve."

This lesson—the lesson of an ardent, all-embracing love, expressing itself in uttermost service to all around—is what I have learnt from Mr. Arundale in the C. H. C; and I know that others have learnt it also, and others still are learning it now, and many others will learn it in the future, for he lives but to serve and to teach how to serve.

And the college? The college is what Mr. Arundale has made it. In the school the whole discipline, and the crown of it all, the prefectoral system, are of his initiative and nurture, and even now the whole inspiration of our noble Head-Master comes from him. In the college, the whole intellectual life is due to him. The C. H. C. Parliament, the Historical Society, the Dramatic Club, all look to him as their originator and depend largely upon him for support. The Boarding Houses are beholden to him for almost everything that there is of value in them. The Athletic Association derives

its strength from him, and indeed owed its inception to him. The whole moral and spiritual life of the institution, which finds expression in such bodies as the Vidyarthi Sahayak Sabha and other similar bodies, organised or unorganised, and in the work of individual students and teachers, has been engendered by him and is guided and directed by him. Materially and morally, the C. H. C. owes to George Arundale everything. Nobody denies, or can deny, the work, the sacrifice, the devotion of those who started it, who maintain it, and who will continue to support and direct it; but surely the instrument, the conscious instrument, which has given shape and beauty to this great achievement, has been its second Principal.

Mr. Arundale's Daily Life

It is often imagined that the lives of great souls have a heroic setting, and many expect to read, in connection with the lives of those whom they honor and revere, an account full of stirring incident. We love to dwell on the strength and courage of the hero and the martyr, we are fascinated by instances of marvellous endurance and devotion. But it is not realised that it is comparatively easy to be a hero for a moment when the world outside is looking on and watching. The theatrical instinct in us enables us to make a brave show and to endure cheerfully agony and hardship. To die for a cause is relatively easy ; to live for it, to work for it everyday and all day long, continually to deny oneself, requires a heroism, a strength and a courage which few martyrs and heroes would be found capable of exerting. To be a hero in this way is to be heroic always, and nothing has inspired me so much during my stay in Benares, than the quiet heroism with which Mr. Arundale has borne the burden of a work which would have proved too heavy for any one who does not possess the tremendous force of his devotion.

We have seen him at work in the school, gathering boys round him, by the magic of his

marvellous gentleness and love. We have seen him working hard and patiently to destroy prejudices of race and creed, building up in the college a spirit of genuine loyalty and fervent patriotism. We have studied the manner in which he has sought to bring into modern life the ancient Indian ideal of the *Guru* and *Shishya*. We have, I hope, been able to gain some insight into his methods of work in connection with the spiritual awakening and training of the higher natures of young men. His article on 'Civics' has shown us how he is patiently working for the political evolution of India.

A record of work like this ceaselessly carried on for ten long years would have earned, we should have supposed, the gratitude of the people for whom he has toiled and given up all. Yet it is the tragedy of this wonderful life of sacrifice, that during all the ten years of his work in the Hindu College, he has been misunderstood, slandered and abused ; he has been followed by a persistent, malignant and hostile criticism by men who have terribly misjudged him. And day after day he has steadily refused to be beaten, and it is with a smile on his face that he meets you, no matter what agonies there may be in the sensitive soul within. When I first came to the college, this

apparently easy, matter of fact, light attitude led me into the belief that Mr. Arundale had not known the deeper struggles of the soul, that he had not had much of suffering or pain in his life. It was only later that I began to realise that his was a soul that had gone through the darkness, the loneliness, and had come out triumphantly to the light and the sunshine in which all sense of separation vanishes.

Above all things he is intensely human in his craving for sympathy. His personal affections are strong, and to men of this nature there is no sorrow so keen and poignant as the feeling that the world outside rejects the love that they bring to it. It is almost pathetic to see the response from his heart when any love is given to him. Only those who have loved can ever know what it is to have an overpowering love within which one longs to pour out, but which, one is afraid, may be rejected. There is no gift more valuable, than the gift of love, and each one who has known the bitterness and the anguish of a love that is trampled and crushed by an ignorant world is but treading the path which the Buddhas and the Christs have trodden of old, and it is the mighty privilege of a life like Mr. Arundale's, that he too has tasted something of the bitter cup of humi-

liation and sorrow, and that in. this he too is sharing the fate of all the truly great—to be rejected and despised of men. This is the appointed way, for he who would love and serve the world must have no love for himself, and he who would aspire to be a saviour of men must renounce every longing for personal affection, must renounce every human tie that may bind him to a few rather than to the many.

Finding very little love in the world outside, he poured out the intense longing in his own heart in the form of love for others, and when his life was embittered by coldness from outside, he sought refuge in the bosom of his large family in the college and boarding house. He never encourages in himself any tendency to worry, for he keeps his mind ever full of thoughts of others. Whenever I am depressed, he has told me to go amongst the boys and forget myself in their service, and I have invariably found that I have come back better and more cheerful. He is happy, he says, because he has no time to think of himself. There is so much to do, so many boys who need his sympathy, his counsel and his help; and so his life is one continual service. That service, it is true, is not of the kind which attracts attention, and which, therefore, can be mentioned ostentatiously in any

account of his life. But none the less, it is those little, nameless, unremembered acts of love and service that have evoked a very rare and unique personal devotion from many of his students and friends.

His outward life is very simple. Most of his work has to do with students, and students can best be helped by attending to them individually and by trying to build into their characters a large number of small and apparently trivial attitudes towards their surroundings. Education after all consists in more and more completely harmonising the life of the individual to the lives around him, in spiritualising, as it were, the attitude of the self within to the self without; and the dominant note of Mr. Arundale's life is the endeavour to maintain, as continuously as possible, a sympathetic attitude to all the changing conditions of the world outside.

In the book 'Education as Service' Alcyone has given us an extract from Mr. Arundale's letter containing an account of what he is in the habit of doing. He rises fairly early in the morning and, while he is bathing and dressing, he thinks over any special duty that he has to perform during the day. If any suggestive thought strikes him, he makes a note of it on a piece of

paper so that he may remember it later on. He then thinks for a moment of any student who may happen to be unwell, or who may be in special need of some kind. After breakfast he usually sits at his desk either to write an article, or to prepare notes for his lectures. This goes on till about nine o'clock. During all this time many other duties claim his attention. There are always students and members of the staff coming to see him either to receive some work to do, or to tell him of their troubles and difficulties, or to ask for help and advice. At nine, he takes a cup of soup and changes from Indian dress into his official European clothes. About a quarter to ten, he passes through the boarding house, stopping to see any special cases of illness if there be any, into the college playing field. Mr. Arundale has very often told us that when he enters the college, he leaves behind all personal worries and cares, and tries to bring into the institution as much cheerfulness as possible. As the Principal of so large a college, there are many troubles and cares, for many of the students have much misfortune to contend with.

Their lives at home are often lives of care and anxiety. It is very sad to reflect that daily we

come into contact with boys about whose lives we know so little. There are hundreds of young lives entrusted to our care, and it is pathetic to see the eagerness with which their loveless hearts welcome any word of sympathy or affection. It means so much to the student, while it costs the giver so little, and I am grateful to Mr. Arundale in that he has opened our eyes to the need of these young men. It is, therefore, with a great feeling of love and joy that he enters the college, for he feels it his duty to bring a little sunshine into the lives of his students. Again, the troubles which are poured out in the early mornings need to have very careful thought, for the spirit of eager service which we endeavour to arouse among our students is a force which is often ill-controlled when first it begins to manifest. All kinds of difficulties are created through a misunderstanding of what service really means, and we often have to face the criticism that our teachings are unwise, when as a matter of fact the unwisdom is only their temporary and, at first, ignorant expression. As a rule, however, the ignorance does not take long to disappear, and then the student begins to show that the spirit of service within him brings blessings to those

outside. Mr. Arundale generally spends a short time in the playing-field watching the students as they come to school, talking to any who wish to see him, or whom he feels it necessary to see.

He also seizes the opportunity to observe any particular students whom he wishes specially to understand, and he sends out strong thoughts of love to his large college and school family which is so dear to him. At ten o'clock there is the daily meeting of all the students in their respective halls, the college students in the college hall and the school students in the school hall. With reference to these meetings and to the way in which he conducts them he has said:

"I find these daily meetings of very great interest because they bring out very clearly all the differing temperaments which the students possess. When it is my duty to preside I generally deliver a short address on some practical point connected with the growth of character, and as I speak I try carefully to watch the effect of my remarks on the audience before me. If I find from the 'feel' of the audience that I am not being understood or that my remarks are not interesting, I endeavour to change my me-

thods of explanation. Groping about, as it were, for an entry into the understanding of those whom I am addressing, I find that, on the whole, the recitation from the Scriptures has little attractive force unless it is connected with modern life and modern conditions. It is unfortunate that the interpretation of the Scriptures is in the hands of those who for the most part, are not in touch with the spirit of the age. My own view is that the Scriptures themselves will not occupy their rightful place in Indian life until they are shown to be the basis of the lives of modern men and women who are known to love their country and to serve her utterly. I find it very interesting to watch the oscillation of the students' attention when they are in the hall. One student may appear profoundly bored when the prayers are recited and may be half asleep during the short address which is daily given, until, perhaps, the word 'motherland' or 'India' stirs him to attend. Another may show evident signs of appreciating the prayer itself and will only care for those addresses which soothe him into a condition of self-satisfaction. Yet another student will go through the meeting without showing any signs of intelligence whatever, and he will probably care for little even in the class

lectures, save that which may be useful to him in the examinations. In my own experience religion to some students is a fetish, to the very few it is a living force which can be used to stimulate national progress along lasting lines, while a third class of students, and this contains the majority, is composed of those who love their country but who have seen only one side of their religion, a side that does not very well fit in with the modern spirit. A few students care for nothing save their personal welfare. But these are very few, and they soon either leave the college or begin to awaken from their ignorance.

"The daily meeting in the hall has the great value of increasing the student's power to derive benefit from his school and college life, for, coming from different houses in which all kinds of different ideas exist, different hopes, different ambitions, differing attitudes towards life, our young men bring with them to the place of their education all kinds of different thoughts and feelings which tend to disturb the clearness of the mental atmosphere. The daily meetings reduce much of this chaos to order, cause the students to think in unison, and establish a receptivity which is of infinite value in the training of the young."

The meeting in the hall over, Mr. Arundale generally takes his classes in civics, and then goes to the office to look through the business-side of his work. After all the official and other college work is over he makes a little tour round the college, not merely to see that all is proceeding satisfactorily but to send out a current of helpful thoughts both to teachers and to students. It is necessary here to define a word which is often used but not very clearly understood, namely, the atmosphere of a place.

In the first place, it must be realised that thought is a very definite reality. It is a living entity—a little portion of the life of man clothed in a very subtle form of matter. When we think, we are definitely sending out into the world around us a stream of these living entities, their form depending upon the quality of the thought, while the distance which they will reach, depends upon the intensity and clearness with which they were sent out. The atmosphere, then, of a place may be defined as the resultant of a number of vibrations set up by the thoughts, feelings and desires of the persons who inhabit the place. A clear recognition of this is essential to the proper understanding of the psychology of education. Each class and school room

has its own permanent atmosphere made up of the moods, feelings and temperaments of the students and professors, and also the wider and more general atmosphere of the institution as a whole. The tone or atmosphere of a college is considerably modified by any wave of public feeling or excitement in the country during any special crisis, and consequently there are many and varied factors which go to form the very complex atmosphere of a class-room.

These thought forms are like bacilli, and fasten on to the mind-bodies of people whom they encounter, and if there is any corresponding quality it is emphasised. A bad thought-form floating in the atmosphere is a source of as much, if not more, danger as the bacilli of plague or cholera. But while people recognise the right of healthy persons to be protected from those who are suffering from such diseases, they will allow many a moral leper to soil and contaminate the atmosphere with foul and loathsome thoughts, and many a life is rendered hard and bitter by having to struggle against an environment which is impervious to all noble and pure influences.

Perhaps it may come as a surprise to many outside that, besides the work of lecturing, and

the routine of the office, besides the heavy work of attending to the troubles and difficulties of hundreds of students, Mr. Arundale spends his moments of leisure in concentrating and in deliberately sending out a constant stream of beneficent energy to help to dissipate all thoughts of impurity, as sunlight chases away the darkness, and many a heart in the Hindu College has probably felt itself grow lighter, unconscious of its benefactor.

The power of accurately adapting the composition of a thought to the need of its objective requires a knowledge of occultism and a training which very few people possess. But it is possible for any person to send out strong thoughts of love, of purity, of devotion, of strength and gentleness. Continual practice of this towards individuals has brought about in Mr. Arundale an extraordinary power of intuiting the needs of others and accordingly sending to them the appropriate thought.

His favourite amusement is to watch, during the recess-period, boys playing in the field. It is in the play-ground that boys are off their guard, and it is there that Mr. Arundale obtains much of his knowledge of students. There also students bring to his notice all kinds

of difficulties, from family debts to serious offences. These occupy much anxious thought, and while he leaves all his own personal worries behind him as he enters the college, he takes with him a considerable amount of matter for very careful thought. Different kinds of advice have to be given to suit different temperaments. Money has to be provided for poor and deserving students, and I know personally how much of Mr. Arundale's time and thought is taken up with the anxious consideration of ways and means for relieving distress among students. There is but one thought for him. "It may be", he continually says, "that through my neglect, I may be sending away a valuable worker for India sent to be trained by my Master." It is this idea that is the source of all his unwearied efforts and his unflagging zeal in the discharge of his duties, often performed amidst circumstances and conditions which would leave no human motive power for work.

He is essentially the elder brother of the boys and they bring to him all kinds of worries and disputes in the family which have to be set right.

In this way the college hours are spent, and

after college come the games, in which it is generally his business to referee. When the games are over care has to be taken to see, especially in cold weather, that the students do not remain in the field. Then comes a visit to the boarding houses to see that the players have changed their clothes. He comes home shortly before seven. Then follows a bath and a change into Indian dress, and then dinner. After dinner at quarter past seven there is a gathering of some members of the staff and a few students. We talk and think in the quiet of the evening, when all the noises are hushed, and a strange peace broods over us all. We talk of ideals, of different methods of work, and reverently and in all humility we offer, each in his own heart, the day's work as a humble sacrifice at the feet of Those whose humble servants we strive to be.

When the gathering disperses many of us retire to bed, and occasionally Mr. Arundale goes to the college boarding house to read Dickens to the boys or to attend any one who may happen to be ill, and by nine or half-past nine he retires to rest to think over what has happened during the day and to make a few resolves for the next day, keeping in mind as he goes to sleep any

particular student whom he wishes to help during the sleep-life. "A teacher," says Mr. Arundale, "must either be a teacher all day long and all night long, for the matter of that, or he must not expect to know what teaching really means." And I know of no one who embodies this ideal more perfectly than George Arundale.

Conclusion.

I hope that the preceding pages have enabled us to understand the nature of the remarkable personality that is the moving spirit of the Hindu College. I believe that among those who have been chosen as the instruments through whom the power of Providence is working out the mighty and glorious destiny of India, the name of George Arundale will stand very high. The longer I am in the Hindu College, the more do I realise, that here, in the strenuous life we lead, there are the beginnings of a gigantic movement. Looking at the work of the college with the eye of intuition, peering into the mists of the future, I see that here in this sacred Kashi, on the banks of the Mighty Gunga, we are erecting a temple to the spirit of the nation, the spiritual shrine of the Mother be-

loved of her children, a temple raised not by human hands, but by those invisible Presences who guard the Ancient Wisdom, who keep alight the ancient fire from age to age, from generation to generation. As I enter the college, I sometimes feel that the walls are sacred, that the very ground is holy; for it is true that the college has been built, brick by brick, by the love and devotion and sacrifices of thousands of people from many nations and many lands. And within that temple, stands the Hierophant, the High Priestess of India's spirituality, the devoted servant of India's Spiritual Guardian, whose life is the breath which keeps alive the ancient and venerable traditions, she whose life is one long sacrifice for the country of her beloved Master.

If the college has come into existence, if sacrifices have been made, if hardships have been endured by one and all, if day after day the work has continued with never failing joy and enthusiasm, it is because, the Mother of the college is ever with us in spirit. This is her home, where she finds hundreds of hearts welcoming her with a gladness and joy that is not possible to describe. We know her and love her, because she is our Mother. And for her sake, we count it a joy and privilege to work hard,

bravely to endure whatever difficulties that may be ours. We know her to be a chosen instrument through whom the Motherland will realise the mighty and splendid future that will be hers. From hour to hour, we find her working at the mighty task that is given to her, the task of preparing India and the world for the great spiritual life that is about to be poured into it. Whatever the difficulties in her way, however hard the bitter pain of a world's ingratitude, not for one moment does she swerve from the appointed path. There she is, her shoulders carrying the heavy burden of the world's service, joyously moving forward to the triumphant goal.

And, following in her footsteps, is her devoted pupil George Arundale. He is her valiant knight, glad to obey, proud to do her service, counting it his highest joy to be able to perform the lightest task. If Mr. Arundale has done all that he has done, if he has poured out his heart in service, if hundreds of students are grateful for the comfort and strength of his love and affection, let us not forget who it was that sowed the seed of love in his heart, who strengthened him and cheered him in moments of despair and difficulty, who showed him the

way of love, who directed his way to the Feet of his Guru. She is ever with him, as she is ever with us all. Wherever she may be, in whatever lands she may happen to travel, her spirit hovers over the college which she has built, and our thoughts pour out in love and devotion to the Mother who has given us our spiritual life. In her name, and in the spirit of her wide and deep love for India and India's religion, does her loyal and devoted pupil George Arundale work and serve us who follow him as our leader, as the representative of her who has taught us to love and understand India and her Ancient Wisdom. We are glad to offer her any measure of humble work that we may do. In that work we are all one; and he who is our elder brother, who with a deep and abiding love loves us, the younger children of the family, he to whom we look for guidance and for encouragement, he is leading us along the road, that ancient, narrow path which leads to the temple of Divine Wisdom. Through him, we have learnt and obtained knowledge as to the path, we have caught a glimpse of the vision of the temple. Through him, we have heard the message of the Lord of Love and Compassion, and we know that the salvation of India is to be accomplished by

love alone, that the chain which binds and enslaves the Motherland is no earthly chain of foreign rule. Ignorance, want of love, of confidence in each other, the oppression of castes, the lack of the spirit of sacrifice,—these are the bonds which fetter our beloved country. Only love can rend these bonds asunder and set India free. Through the love and sacrifice of her children, through renunciation and service alone, can India obtain her goal. We believe it and know it, and having known it, we, under the inspiration and guidance of our leader George Arundale, are endeavouring to learn to spend our lives in love and service, so that in each heart, this love may flower into a life devoted and consecrated to the service of God and man.

What is the secret of all this effort? What is the future towards which we strive? What is the goal of all the endeavours and the ceaseless sacrifices that have been made? It is a belief, it is an overmastering conviction in a glorious and splendid destiny for India. We believe that all the struggles of the past have been but a preparation for a mighty work. From age to age the preparation has gone on. From the dim and misty recesses of the past, down through all the troublous periods of our national history,

through the conquests of Alexander, through all the invasions of tartar hordes from Turkestan, through the glorious reigns of the Moghul Emperors, through all the dark and chequered history of India subsequent to the fall of the Moghul Empire, Providence has been preparing her for the work that it is her unique destiny to fulfil. We believe that India will for ages to come act as the great spiritual centre of the world: we believe that from this sacred country will radiate a life which will vivify all the crumbling and decaying religions of the world, that from her will shine a light which shall illumine all the problems that the world has to solve. And the hour of her resurrection, of the mighty awakening out of her age-long slumber is nigh. From the secret recesses of the Himalayas has gone forth the word that will speak the message for which the world is waiting, and He, the mighty Lord of Compassion, whose presence has rendered our country holy for ever, He for whose advent the world is being prepared, He will be in our midst in the near future. Such is the spirit that broods over us. We know a little of His marvellous love and tenderness, we know how He watches over all creatures with infinite patience and gentleness; and our constant en-

deavour is to bring into our little human family in Benares a faint and feeble reflexion of His mighty Love. And over all the work that we do in His name, over any services that we may render, we invoke His gracious benediction, so that our hearts may be full of His peace and that our lives may carry that peace and that blessing into a world full of ignorance and sorrow.

From Mr. Arundale's Note-Book.

1. Keep a watch upon a boy's eyes and ears, lest the former be strained, and deafness be mistaken for stupidity.

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2. Have sufficient presence of mind and sense of duty to be gentle with a student who rushes into your room with an affair of his own when you yourself are in the midst of some absorbing and difficult work.

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3. Always arrange to protect a poor student from any public mark of his poverty, *e. g.* the posting of a notice containing a list of poor students who are awarded freeships.

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4. Be careful to distinguish ignorance from deliberate impertinence. Few students care to be impertinent, but many are ignorant.

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5. There are always some students who are too proud to admit that they are destitute. Watch, therefore, each of your students carefully to see

(i) that he is properly clothed, (ii) that he takes more than one meal each day, (iii) that he has sufficient books, (iv) that he is given opportunities to tell you of any burdensome trouble which may be weighing upon him.

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6. During the cold weather, make a point of seeing that every boy who has been playing games goes home at once on the cessation of play. Go round the Boarding House after play is over to see that the players have changed their clothes.

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7. Never promise. It is the duty of the teacher to try, it is dangerous for him to promise.

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8. Authorities must always listen to calm complaints, and must not allow the duty of upholding the authority of their subordinate colleagues to interfere with justice to the students. But complaints should never be encouraged, and no one should be judged until he has been given the opportunity to explain his own position in his own way.

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9. Try to remember that most self-willed and obstinate students are also affectionate if

rightly approached.

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10. By granting a favour to some student who has unceasingly asked for it, you may be unjust to another student who also would have liked the favour but to whom it has been denied because he accepted your first refusal. "They shall be heard for their much speaking."

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11. Before you finally extend help to any student, think first how many other students may ask for similar help because they are in the same case as the student already helped. What may be done for one cannot always be done for many, and injustice to the many may be the result of a kindness to the one.

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12. Pass as many candidates as you choose before you publish the results of an examination. Results as published must be final.

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13. Associate yourself with your student's interests. He is interested in the welfare of his family, in his play, in his troubles and joys, in his hopes for the future—whether remote or near.

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14. Affection does not depend upon proximity. The student whom you rarely—if ever—see may have as strong a regard for you as the one who is always hovering about you. Try to behave as if this be true of all your students.

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15. A student for whom you feel much sympathy does not necessarily need more attention than one for whom you feel less. We must learn to make the need and not the feeling determine the amount of attention.

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16. If leniency is to be shown at all it must be to those whom you know little about, not to the students whom you know and love best. These have your love and do not, therefore, need your leniency. The others must have your leniency so that you may win their love.

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17. Remember that your thought about a student affects him as much as your speech. Words teach much less effectively than the thoughts you think, and the ordinary life you lead. Much teaching may be done by standing alone in the playground watching your students at play.

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18. Never regard as a weakness an expression of regret for a mistake committed. Unless you yourself regret your mistakes, you cannot expect your students to regret theirs, and they will only come to you with their mistakes if you are frank about your own.

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19. Do not hesitate to speak to your students of all that you feel to be true, but remember that their beliefs are as sacred and true to them as your own are to you. It is the life of your beliefs that is valuable, not the form, and there is but one life in all forms.

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20. If you yourself cannot manage a boy, do not therefore conclude that he is unmanageable. Either try some other method of helpfulness than those you have been in the habit of employing, or try to find a place for him in some other school or college, in which other teachers may, perhaps, be able to succeed where you have failed. Rather blame yourself for failure than the young life which is in your charge.

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21. Never mark a student's conduct certificate so that he will carry about with him an obstacle

in the way of winning good opinions in new surroundings.

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22. The more you live in the spirit of your own religion and not in the letter, the more will you reverence the spirit in the religions of those around you. But if you merely follow the letter of your own faith, your mind will be unable to appreciate the form of any other.

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23. If you are trying to concentrate your attention upon the needs of your students, you will become quite indifferent to the criticisms which other people may be passing upon you. You cannot please everybody, and the people who spend much time in talking about others are generally those who are least helpful. Hear the criticism, all criticism comes to the ears of the person criticised, and profit by the truth in it; but do not let it disturb you, for criticism has but little force compared with that of a life of eager service.

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24. The student who displays the most courteous manners does not necessarily lead the purest life. Roughness of manner may sometimes

conceal great gentleness of heart.

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25. The sincerity of the pleasant remarks a student makes about you in your presence depends upon the nature of the remarks he makes about you behind your back.

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26. It is very dangerous for a teacher to believe in reports of that which others are supposed to have said about him, and it is almost as dangerous even to listen to them.

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27. Teachers, being human, cannot help loving some students more than others, but the greater love for the few enables the true teacher to acquire a greater understanding of many, and understanding soon expands into sympathy, and sympathy into love. The favourites a true teacher has are channels through which other students become favourites also, for a student worth loving is eager to share his privileges with others.

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28. A word wrongly understood often leads a teacher into anger which may shut him off from the power of helping the student whom he

has misunderstood. Misunderstanding separates us from each other infinitely more than differences of race or of faith.

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29. A teacher's real dignity depends upon the respect that is felt for him, not upon that which is displayed.

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30. The love you evoke from your students is the measure of your success as a teacher, not the results of examinations or the opinions of your superiors. Students who love their teachers endow them with a capacity to teach, and a capacity aroused by love is greater than that aroused by intellect.

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31. A teacher who is jealous of the popularity of his colleagues cares more for himself than he does for his students.

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32. A teacher's duty to his students does not cease when they have passed out of his immediate charge, for he is partly responsible for their conduct in life.

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33. The gratitude a student feels for his

teacher should be expressed by trying to be to others that which has evoked in him his feelings of gratitude.

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34. Teachers do not always realise that among their students there may be some who are in every respect nobler and better than they themselves. Intellectual superiority may merely be a matter of years, while spiritual superiority is a question of the age of the soul.

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35. A student who is inattentive in class is not necessarily stupid. It sometimes happens that a brilliant future emerges from a dull present, just as an intense stillness often precedes the raging storm.

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36. The more energy a teacher throws into his duties the more mistakes he is at first likely to make, but the more quickly he gains experience. A teacher who has not, through eagerness, been injudicious in the management of his students, will not be likely to have much influence over them. Mistakes must inevitably be made by teachers, because they can only gain experience by trying various methods among their

students, and the student himself does not mind the mistakes provided they are but the outcome of as yet ignorant but willing service.

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37. A teacher who needs often to use authority should make arrangements, in the interests of students, to enter some other department of public usefulness.

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38. A nation should honor teachers as its priests. If the teacher is not worthy of honor he is not fit to be the nation's priest.

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39. Students who do not study the science of political life while they are young will not in after years possess that sense of public duty without which no true national life is possible.

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40. A teacher must have sufficient purity of mind and feelings to be able to teach the important lessons arising out of questions of sex as if they were ordinary subjects of the school or college curriculum. A teacher who cannot frankly guide his students to a right attitude in these matters leaves them in an ignorance which is much more dangerous than any other.

SUPPLEMENT.

[The following articles by Mr. C. Jinarajadasa & Mr. W. H. Kirby are translated from the Italian "Bollettino".]

G. S. Arundale, M.A., LL.B.

It is not the fate of many to be the beloved of H. P. Blavatsky and to be called by her "my little chela"; Mr. G. S. Arundale had this fortune in childhood, and what H. P. Blavatsky saw in him as a child, when she in jest addressed a little letter to him, "Georges Chela Esq.", has now come to pass.

George Sydney Arundale (*Fides* in the lives of Alcyone) was born in London in 1878. Orphan from his birth, he was adopted by his aunt, Miss Arundale, who was the devoted friend of H. P. B. and is now one of the oldest members of the Theosophical Society. It was in Miss Arundale's house in London that H. P. B. lived in 1884; later at Wiesbaden she was again her host, and it was in this last named place that little George received the above mentioned letter.

After a few years of study in Germany, Mr. Arundale returned to England in 1890. From 1895 to 1899 he was at the University of Cambridge, where he took his degrees of M. A. and LL. B.

During all these years his aunt was at the centre of the

Theosophical movement in England, and in her house he was always in a Theosophical atmosphere, but it was through Mrs. Besant that the career destined to have such a brilliant accomplishment commenced. The President gave Mr. Arundale the opportunity of helping her in her work, then beginning in Benares, for the education and instruction of the Hindus. At the suggestion of Mrs. Besant, Miss and Mr. Arundale went immediately and established themselves at Benares, where she consecrated herself to the education of the girls and women of India, and he was nominated first Head-Master of the Central Hindu Collegiate School, then Vice-Principal of the Central Hindu College and finally Principal of that College. Aunt as well as nephew have in these last ten years worked without any remuneration for the education of the youth of India.

It was at Benares that Mr. Arundale gave proof of his special gift of organisation. The Central Hindu College contains to-day one thousand youths, in all of whom he has known how to instil a high ideal of service for the mother-land, while his courtesy and kindness have shown how it is possible to unite the vigorous activity of the west with the gentleness of the east.

On May 29th, 1910, an event took place which changed the direction of the life of Mr. Arundale, and led him to the feet of his Master. That day, at Adyar, he met Alcyone. As he now says, there commenced for him a new life, and thereafter came his absolute devotion to Alcyone and to his future work. In less than a month Mr. Arundale was put on probation by his Master.

Events followed each other in rapid succession. Of the band at Benares, organised by him some time previously, to gather round Mrs. Besant the more devoted and steadfast received a new impulse when he, in January, 1911, founded the "Order of the Rising Sun", which afterwards developed into the "Order of the Star in the East."

He had ample proof that his intention thenceforth must exist as the reflexion of the will of the Masters who guide the Theosophical Society. In an extraordinarily short time Mr. Arundale accomplished what for most people demands one life or more, and to-day he is in a position occupied by the few who are the heart of the Theosophical movement and on whom devolves the responsibility of its prosperous development.

Mr. Arundale is the trusted friend and devoted servant of Alcyone, and his secretary in the work of the "Order of the Star in the East." Both are young, and there remains still much to be done.

But when in the books of those who help and bless the world shall be written the story of the twentieth century, certainly the two names, Alcyone and Fides, will stand forth in great splendour.

C. JINARAJADASA.

G. S. Arundale and His Work.

I will add a few words to what Mr. C. Jinarajadasa has written, to complete the account of Mr. G. S. Arundale.

In the most important institution of which for several years he has had the direction, namely, the Central Hindu College

at Benares, he has been able to acquire the affection, the esteem, the confidence, and the complete devotion of the thousand and more students.

They are boys from twelve years old to about twenty and more, and he who has had the fortune to pass some weeks with them, as I have done during the last two years, cannot fail to notice what part Mr. Arundale has in every moment of their daily activities, and what place he occupies in their hearts.

Mr. Arundale has never been for any of them a tutor, a master, a principal in the official sense of the word, but a friend, an elder brother, who has lived with them and when lessons are over, has again become an attractive, lively, sociable companion. No one is livelier, more charming than he, no one more willing to take part in their discussions as well as in their games and in the sports in which he plays a prominent part and is certainly among the most skilful. His house at Benares, "Shanti Kunja," where he and his aunt occupy the side of the little quadrangle opposite to that of Mrs. Besant, is always open to all who seek his advice, help or sympathy.

He does not impose the least formality, and is always ready to share joys and vexations, thoughts, doubts, differences and difficulties, in short, everything with his boys. His strength lies in the fact that he has known by example, by the magnetism of his personality, and by the uprightness of his character, how to acquire the devotion and confidence of all.

With dispositions rather apathetic, conservative, void of

initiative, inclined to indolence and little to the practical side of life, it was not an easy thing to organise an educational centre which sends forth into the world every year a splendid type of youth, upright and strong, which is everywhere sought after and well received in the governmental and administrative offices; students who gain the highest praise and good positions in the examinations and in competitions; who distinguish themselves in sports and in games. Even more important than this, these youths are faithful and loyal subjects of the Empire, while maintaining the best traditions of their Hindu faith.

As you can well understand, all this has been accomplished at the price of not a little perseverance, through struggles and difficulties of every kind. But if the inspiration and the advice of Mrs. Besant have rendered possible the beginning and the foundation of the Central Hindu College at Benares, the valuable co-operation and the strength of character and the example of Mr. Arundale are important factors in the development and in the splendid success of the college.

In spite of the opposition and the hostility that the blind bigotry of some Christian missionaries on the one side, and of Hindu orthodoxy on the other, constantly roused in the management of the college, so as to create continual obstacles and difficulties, still, thanks to the watchfulness and the perseverance of Mrs. Besant and Mr. Arundale, it has come out triumphant and fully victorious.

King George of England, when he was still Prince of Wales, visited the college with his Consort. Two

Viceroys of India, Lord Minto and Lord Hardinge, have successively inspected in an official way, according every kind of appreciation and praise to the administration for what it has done; and now it can be said that the work so courageously set on foot by Mrs. Besant, so strenuously continued and promoted through long years of struggle by Mr. Arundale, passes over to its final purpose. The whole is completed, and the principle on which it was founded has been officially recognised by Government, so that now it is proposed to hand over the institution to the grand project of a National University of India, for Indians of various religions, denominations, making use of the already organised Central Hindu College as model and starting point.

Therefore, this year the college will pass out of the control of Mrs. Besant and of the actual Managing Committee and will become the nucleus of the new University. So also, in April next, Mr. Arundale will leave his students. But the separation, certainly sad for him and for them, will not be so hard, knowing first that his work in Benares is now accomplished and splendidly accomplished, so that from now onwards it will bear fruit in all India; and secondly, that it will be his duty and his privilege to be near Alcyone, to whom he will bring the precious knowledge and experience which he has acquired, to guide with love and wisdom his physical and mental development in these years of youth, to guide one who for many, many, represents a most pure light of every moral good in the present, and a grand hope in the not far distant future.

W. H. KIRBY.

APPENDIX.

The Principal of the C. H. C.

As Mr. G. S. Arundale, the Hon. Principal of the Central Hindū College, is to vacate his office next year to take up other duties assigned to him, it may be well to put on record the feeling which his students have for him. He has been in touch with the C. H. C. for the last ten years, and every day that passes adds to the respect and the affection in which he is held by his pupils.

The key-note of his life among the students is love. Ask any student what he thinks of Mr. Arundale, and he will at once tell you that he loves him, however violent that student may then be in his views about this or that particular opinion which Mr. Arundale may hold. A student, when he thinks of him, forgets that he is anything but an elder brother, whom he can approach at any time for anything he needs, or about which he has any complaint to make. Mr. Arundale's love for the students sometimes borders on indulgence, and instances are known where some students have expressed themselves before him in a manner which any other professor in his place might have resented as rude. He is a firm believer in the doctrine that selfless love will eventually win most students, and every student who goes to him leaves him with a greater love in his heart than he had before.

Love is Mr. Arundale's guiding principle, and he keeps the example of his beloved leader, Mrs. Besant, constantly before his eyes as the ideal of self-sacrifice and love.

He had a successful college career at Cambridge, under the motherly care of Miss Arundale, and just when bright prospects from the worldly point of view stood invitingly before him, Mrs. Besant came into his life, searching, as it were, for one of her long-lost children, and her inspiration changed the whole course of his future.

Mr. Arundale's mother died in his infancy, and her sister, Miss F. Arundale, adopted him as her own child. She has verily been a mother to him, a nourisher, a protector, a support; but she gladly recognised the value of the new force which had come into his life, and herself determined also to join in the great work, placing her services at Mrs. Besant's disposal.

An ideal spiritual mother, Mrs. Besant seeks to train her children to become ideal sons and daughters. Her ways are, however, quite different from the ways of the world. A child who has been brought up by a worldly mother expects always to be given the first place in its mother's heart, and the mother rejoices in the giving. The spiritual mother, however, needs her children to help her in doing service to humanity. In her heart the claims of the needy stand first and the only claim her children have on her is the privilege of being used for service. She belongs to the class of persons who delight in giving without seeking any return, and we must learn *thus* to give if we would be her children. We cannot serve two masters, ourselves and

humanity, at one and the same time, though if we serve others we are unconsciously stimulating our own growth. A spiritual mother, in order to prepare us for service, might deprive us of everything leading us to the world of the smaller self. The ambition of her children must be that their names should be on her lips when any service has to be done. The spiritual mother, in short, resembles that Japanese mother who wept when all her sons died on the battle-field, not because they died and she had no child left to her, but because she had no other child left to sacrifice to her country's need.

How Mr. and Miss Arundale passed the first few months in Benāres, in surroundings and under conditions quite different from those to which they had been used, is not easy to understand. It is difficult for an Indian to realise the difficulties that stand in the way of an Englishman, trying to adapt himself to the simpler Indian life. The sudden change of place, climate and food, the unfamiliar temperaments and habits of servants far different from the ordinary English servants—these things do not contribute to outward happiness. But never did a word of complaint escape their lips. The spirit of self-sacrifice and their great love for India smoothed away all their difficulties.

Mrs. Besant had directed Mr. Arundale to mix freely with the students and to win their hearts by love. He obeyed her instructions to the letter. He had not, however, an easy task before him. To the Central Hindū College came students from all parts of India, and they naturally brought with them the ideas and views which at the time were cur-

rent in their provinces. There has always been a very curious mixture of students in the C. H. C., many having widely different views on all matters—social, political and religious.

It was thus rather difficult for a European to create confidence in the minds of Indian students as regards his disinterested love for them. Even Mrs. Besant, who has dedicated her life to the service of India and of the world, who has done so much for India's children, has very often had to undergo the hot fire of criticism, doubt and distrust. Mr. Arundale is her son, and it is not surprising, therefore, that he also should meet with similar difficulties in trying to follow her. When exaggerated notions about freedom of thought, speech and action prevailed among students generally, and when their minds were almost daily fed by newspapers, magazines, pamphlets, speeches and private talks on such topics, it was very difficult to teach young lads coming to the Central Hindū College from all parts of India that freedom does not mean licence to do or say anything whatsoever, and that love of one's own country is consistent with a sense of loyalty to the ruling power. Such a task is particularly difficult for a European, however well-intentioned he may be. He meets with distrust and opposition. In trying to do his duty he must inevitably displease one side or the other, so long as each side is selfishly inclined. His life alone can give clear answer to his critics. The time must come when a clean and unselfish life imperatively imposes its influence on its surroundings, and wins due recognition. Still the life is a hard one. Until recognition is won, the

task is up-hill, and the eager servant of mankind must expect to be misunderstood, to be rejected, and to see his well-meant efforts despised. Who can remain unmoved on reading words uttered by Mrs. Besant at a time when even she was regarded with suspicion : "And will not you," she said, "my Indian brothers, allow the few of us in English bodies who have given to the Motherland our love, our work, and our devotion, who have for her sake forsaken the country of our birth and the friends we have left behind—will you not allow us to pour out our love at India's feet and to give the service we count it honour and privilege to render ? Do not drive us away until you have others to replace us ; but let us work in love and harmony."

Mr. Arundale's inner feelings, with regard to many of his pupils are clearly described in the following statement, he made a little time ago :

"My own feeling with regard to so many of my younger students is that the need of the world is so great and there are so many great temptations, that the more young people are prepared for the service of the world the more will the world be able safely to rely upon the service. Of course the Great Ones are as a rock of refuge for us all, but we must work as if we were the only rocks of refuge, and, conscious as I am of my own deficiencies and weaknesses, every time I see some promising young student—pure, eager, intelligent, loving—I think of him as possibly becoming in the future a firmer rock of refuge to many than I could ever hope to be even as regards the few. I think of him as potentially greater, nobler, firmer, a better

server than myself, and whether my thought be true or false, a great appreciation pours from me for the qualities which seem to foreshadow so bright a future, and I can feel a reverence for him as one who may some day carry on a duty which by then may have become too arduous for my capacities, a mission which my character may not be strong enough to fulfil. He sometimes appears to me as a safeguard, in his young, pure, eager aspiration, against the danger of my weakness, and my love for this young creature almost makes me grateful to him for saving others, as indeed he may, from the consequences of errors my imperfections may cause.

"The feeling is very strong within me that a few of the young people in whose training I am privileged to share are bigger and greater than myself in all ways, and I dream of one day sitting at the feet of some student who now may need to learn from me. The protection I give him now he will be glad to return a hundredfold when his own nature blossoms out into its full maturity; and if my dream sounds to some extravagant, let them remember that, if the world evolves, the student must ever in the future be greater than his teacher, and this is one of the greatest joys the true teacher can ever experience.

"When sometimes I suggest these thoughts to a young student who is eager and longing to serve, a seriousness will come over his face and in my solemn trust in him to stand for me, in case I fall, arises a bond of love between us two more beautiful than words can describe. He begins to feel the longing and the power to help, and the force the help

at first gains from gratitude will increase through the force which strength delights to exert in the protection of weakness, and thus his service begins in gratitude and expands through the desire to be to others all that his teacher is to him."

At home, in the school or college, on the play-ground, wherever Mr. Arundale meets any student, he greets him lovingly, and shows such concern that the student naturally begins to return the affection. His education, his position, his time and his heart are always at the service of the students. Whenever we go to him in the morning, we always find him doing or writing something which may be useful for the students as a class, or for some particular student. A little before the college and the school begin, he is generally seen walking about on the play-ground, giving a smile of recognition and of love to every student whom he meets. His work in the college, being a labour of love, is highly appreciated by all the students. After the college hours, he is generally found with the students, either joining in their games or talking to them on some interesting and useful subject. He gives very instructive talks to students, some of which are being published by some of the teachers and students for the benefit of many others, who may not have had the opportunity to attend these discourses.

Mr. Arundale has a peculiar gift of putting into the minds of students such thoughts as can be easily grasped by them, and of using such words and expressions as may be easily understood. This gift has its disadvantage also. Its possessor is at times not judged at his proper value. What

he does for young people is sometimes supposed to be the only thing he is capable of doing. Some may think that his freely mixing with the students and his general talks to them show that he is fit only to deal with children, but it is more difficult to train children than those who are older in years.

Whenever any one goes to Mr. Arundale, he is sure to engage for the time being his whole attention. When advice is given to any one it is always given so as to suit the the condition of the person receiving it. At such times he forgets himself and brings his ideal into himself, so that whatever he says or does has always the touch of the highest in him.

Whatever wish the students may express to him he will do his utmost to fulfil, if he thinks it might do them any good or give them any useful happiness. He only cares to see that they make good progress, and he allows no personal inconvenience to stand in the way of helping his younger brothers. He looks upon the needs of students as his own needs, and hastens to relieve them.

In helping the students he has a great regard for their feelings, and he always delights in silent and unostentatious help. There is a poor and yet dignified class of students, who would rather starve than beg for charity. Such students willingly go through any hardship to maintain their self-respect, and will never show that they are in want of anything. The needs of such students have to be found out, and help rendered to them without hurting their feelings whether these feelings be justified or not. Many such students have received help from Mr. Arundale, and they do not even

know that he has helped them. His charities are arranged so cleverly that they reach the needy persons silently, as if in the course of some general gifts or presents. His great love for all is the secret of his being so attractive a personality to all.

Mrs. Besant's principle is not to ask any one to say or do anything which she is not herself prepared to do or say. Mr. Arundale has lived this principle, and he is always known by those who work with him and under him to be ever ready to stand or fall with them. He has never been known to have shirked his responsibility, and his willingness to admit what he terms his 'mistakes' is a wonder to all. Still more wonderful is the readiness with which he holds himself responsible for the mistakes of his colleagues, as if they were his own, and he willingly bears the resulting odium.

This is surely the stuff of which leaders are made, and a leader will he ever be wherever he may go, and whatever he may do.

As Mr. Arundale is leaving the C. H. C. next year, the love which the students feel for him has found expression in the formation of a 'Brotherhood,' which has knit together all who love him, so that they may carry on the mission of love and service, which he has so long taught to them, by precept as well as by practice. Every one belonging to the 'Brotherhood' is quite free to have his own views as regards religious, social and political problems, but he has to show love to others and must try to help them. He must not allow his love for others to be checked because

of their holding different views on different subjects. The motto of the 'Brotherhood' is: "The ideal reward is an increased power to love and to serve." May Mr. Arundale long be spared to fulfil this beautiful ideal.

V. R. SAMANT AND OTHERS.

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What I know of Mr. Arundale.

There are, I am aware, hundreds of friends and admirers of Mr. Arundale in the Central Hindū College and outside, but not very many have known him for a longer time than the present writer.

I have known him, I am proud to say, almost since he joined the C. H. C. In the year 1903 he came out to work for our dear College and I joined the School in 1904. In that very year Mr. Arundale was made the Head-Master of the School and my early recollections of him are in that capacity.

To one who had hardly ever known an Englishman and had hardly ever heard of him as anything but difficult to approach, rough and severe, Mr. Arundale's manners were amazingly agreeable.

How and when I talked to him for the first time I cannot tell, but I distinctly remember having a long conference with him together with other class-fellows (VI-A) on some matter concerning the class.

His kind attention to what we said, and his occasional humorous remarks that afternoon, impressed me so much, that even to-day the whole scene is quite vivid.

Though I had few opportunities of talking to Mr. Arundale, as I was in one of the lower classes, yet every now and then he used to say a few encouraging words to me.

It is always very pleasant to recall how in those days when I hardly had any ideas and could with difficulty speak English, Mr. Arundale very often introduced me in the Boarders' Union meetings as "the orator of the Boarding House" or "Our young friend, the eloquent speaker."

For his remarkable qualities and achievements, Mr. Arundale is now known far and wide. His speeches and writings are attracting attention ; and therefore it would not be out of place if, to show how he has gained all this influence, I write a few anecdotes.

Our School always took a prominent part in the inter-school Tournament. There arose strong ill-feeling between our school and another local school, so much so that the two parties came to blows, and there was a general disturbance in the field. Mr. Arundale came on the spot and asked the C. H. C. boys to withdraw. We at once withdrew.

Mr. Arundale expressed his disapproval of the action by silence. For a day, he did not speak to two of his dear students who were involved in it; and then he called them and told them that their rashness was a disservice to the Alma Mater ; after that he began to talk and joke like the old friend.

Once a student, in a fervour of patriotism, went up to him and asked him what business a European had to be the Principal of the C. H. C., our national institution. Mr. Arundale smiled and said: "My dear, because the Committee cannot at present find an Indian to take up the work."

To an ordinary disciplinarian it would appear quite wrong, and the Principal's smile a sign of extreme weakness; but we who have seen what effect that smile brought know that nothing could have been more appropriate than that. So many love him and trust him the more because of this forgiveness.

A particular student did all he could to hamper Mr. Arundale's work in the C. H. C., and he was informed of it on many occasions; but he paid no attention. One day a letter was produced before Mr. Arundale in which that young man had said all sorts of things against him, and had said how he was spoiling young men and leading them astray. When this letter was brought before him, others who saw it were excited, but Mr. Arundale said: "It means I must show greater kindness to him and thus make up for his antagonism."

Never before had he risen higher in my estimation than that day, for though he had the power to punish one who had been a source of trouble to him, he forgave him. I had always a very very high opinion of him; but to tell the honest truth, I had never thought he was capable of so much forgiveness and selflessness.

I doubt if it is at all known that since he has been at

the helm of affairs in the C. H. C. there has probably not been *one* expulsion or rustication.

The public looks with surprise, and many educationists look with envy, at his immense popularity. But these people forget to realise that to have that popularity a man must be completely selfless.

It is not the place for me to write of my own relations with him, for they are too sacred to be talked of publicly, yet perhaps it is necessary to say that all I have and hope to have is due very largely to him.

I can hardly ever hope to repay Mr. Arundale for the very great kindness he has shown by bringing me nearer to our revered mother, Mrs. Besant, the living embodiment of service, sacrifice and devotion.

All I wish is that in the coming few years I may so fit myself that, when he returns after his work in England, I may be thought fit to sit at his feet and learn once again. I shall conclude this with an adaptation of words, which I feel to be true of Mr. Arundale, written by Mrs. Besant of a dear friend :

"A man of high spirituality, of spotless character, ever seeking to serve, to uplift, to bless, George S. Arundale will long remain in the hearts of his friends and pupils as an exceptionally high example of pure and lofty manhood."

SANKAR SARAN.

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What Mr. Arundale is to us.

I had not yet come to the Central Hindu College; nor had my father any definite intention of sending me here. But on many a day, I used to turn over the pages of the Central Hindu College Magazine which my father used to get, with my mind filled with dreams of joining the College. And one day, as usual, a new number arrived and I eagerly opened it. Mrs. Besant was giving then each month a print of one of the workers connected with the College; and that month's number contained the print of a sad, serious-looking, young Englishman whose face attracted me with a fascination which then I did not understand. And I felt that here at least was one with whom, if ever I went to the C. H. C.,—and the prospect seemed pretty distant—I would eagerly become friends; and in my boyish enthusiasm I thought that when I should meet him he would return me the friendship I was so eager to give and to receive.

When first I came here, Mr. Arundale was away on leave, but he was expected back soon; and on the day he was to arrive we all gathered at the station to receive him. As he stepped down from his carriage I caught my first glimpse of the person to whom I gave my love since the day I saw his face in the magazine, and whom I desired very much to meet.

He was then the Head-Master and I was in the College; and I did not take part in games. So few would have been my opportunities for meeting him were it not

that he used to spend most of his time in the Boarding House. And I was fortunate in having in my room a school boy whom Mr. Arundale knew and liked very much. And almost every day he would come to that friend and sit on his bed and talk and play with boys gathered all round him. I was shy and he did not know me. I listened eagerly to the conversation, looked on, hovering round, desiring to be talked to but never taking part in the conversation and play myself. If the boys were eager to be with him, what wonder, for he was even more eager and more happy in being in the company of boys, and forgot himself completely in giving them happiness. It is that feeling, whether conscious or unconscious in us, that draws us all here to him as a magnet, both in our joys and even more in our troubles.

So for some time I did not come into immediate contact with him. I liked him and watched him and was pleased if he was near me, and longed to be taken notice of by him. I began to grow a little discontented, for the College did not give me all I expected of it.

But soon I had my chance. One vacation both of us and a few others stayed here. We used to play together and enjoy ourselves together. A friend of mine in the 10th class and I were, in the course of an evening, talking of the possibility of a student's conference ; and that friend mentioned it to Mr. Arundale. The next day Mr. Arundale said to me that he had room for an article in the magazine. Would I write an article on the subject ? I assented gladly and wrote. Day after day we used to

talk of the future of the Motherland, of our hopes of work for her and many other things. Thus began an intimacy which is growing day after day. Day by day I began to know more and more of him and to love him more and more and to trust him more and more. Soon after he was transferred to the college department and this brought us even closer together.

With many as with me, to take part in public work is ever a strong desire. But it attracts as an avenue to fame and name, as other lines are to other people. And sometimes grave doubts would arise if after all life was worth living, whether there could be anything in the world that really made life purposeful and whether it was not best after all to seek pleasure and enjoy life as much as one could. Something would seem to say that there is something noble and grand in life, and that is living for others ; but outer turmoil and weakness drowns its voice.

Drawing its students from all over the country, the college shelters within its walls students of varying dispositions and temperaments. Some are bubbling over with enthusiasm eager to do service. Earnest and headlong they are, and they look outside and ordinarily find elders who have left their enthusiasms far behind them, if ever they felt them at all. The enthusiasm is either chilled or finds expression below the surface and flows in channels which brings trouble later. Others are frankly indifferent about all except that which concerns their ambitions and their schemes. Very diverse is the material one has to deal with in the college, ranging between these two extremes.

Very versatile and adaptable and sympathetic must he be to be the inspiring centre of such a circle. But such exactly is the soul whom we have the privilege of having in our midst. Very profound is the influence he leaves on all who come within the circle of his influence; and the source of that influence is the life he leads, so much inspired by devotion to those above him, so much filled with love for all the students round him, so sympathetic and eager to help all who come to him for help.

Devotion to Mrs. Besant led him to place himself at her disposal for service, and his devotion enabled him to give the best of himself to the work which his leader gave him. It is this very obvious desire to live with the students, sharing all with them, that draws them round him. All cannot but feel that here is one who sympathises, loves and helps them. And he is instinctively to each one that comes to him, that which that one needs him to be.

He is always anxious that no one should be left without the help and stimulus he needs, and that out of each should be drawn the best that is possible to him. So he starts many an activity, so that one or the other may appeal to the boys. He identifies himself completely with whatever has in it the slightest probability of affording a useful outlet for some boys' energies. Thus he meets each one along his own line, and because each is met along his own line and is not coerced to take another, therefore each one sees in him his greatest sympathiser and friend, and thus

grows up a trust and confidence which leads one to lay all of oneself before him without reserve and fear.

None can fail to notice how passionately devoted and staunchly loyal he is to his leader, and that makes many feel that, whatever his opinions may be, he would always be firmly loyal as a friend, and that he is one whose help and support can be relied upon even in spite of different opinions. Full of enthusiasm for his work, he is ever alert to learn more, to serve better, and he is glad to learn from the youngest. So the life which he lives so openly is an inspiration to us in the college and school ; and many are they who walk firmly now but erstwhile were stumbling, and to many he is an ideal which they try to bring into their lives. He holds so large a place in the hearts of all of us that there is hardly any one who would not do anything for him. There is not one whose life is not purer, whose life is not more full of purpose, and who is not more eager to serve and help others because he has lived where Mr. Arundale is. To many his help and inspiration now will make their life's pathway in the future easier to tread and its hardships less burdensome to bear. Many will go out into the world to try to be to others what he has been to them ; they look to him with gratitude, reverence and trust, and would deem it the greatest privilege to be allowed to serve him and share in his work.

To me personally he is more than one can describe. Sympathetic, kind and loving, he led me to see a goal in

life, and pointed to me a pathway which he himself is treading. His is the hand that clasps mine and leads me now, and will, I know, in the future. He has given me my ideals, and his ideals are mine. Perhaps in the future when I hope to stand in the presence of my Ideal, as he is already standing, I shall know even more fully than now how much I owe to him. To me he is the loving elder brother and I can pray for nothing better than to walk in his footsteps and go whither he leads. No greater privilege can I desire for the future than to walk hand in hand towards the star that shines brightly before us, for we are bound by common love and common ideals. I wish for no greater reward than to be to him as he is to those above him and to be to those below me as he is to me.

G. V. SUBBA ROW, B. A.

Mr. Arundale's influence in the Hindu College

When I came over to Benares to join the staff of the Central Hindū College fresh from my personal experiences as a student and as a member of the staff of the Elphinstone College, the first thing that struck me, and that strikes even a superficial observer, is the family feeling existing among the students and the staff—a feeling fostered by the example of one like Mr. Arundale whose relations with the students and the members of the staff are so very intimate. No one

who has not paid a personal visit to the college, and has examined things at close quarters, can fully appreciate the influence Mr. Arundale wields over the lives of the students and many of his colleagues.

Of course it can be said without fear of contradiction that the kind of relation seen between the members of the two branches of the Aryan race—the Englishmen and the Indians—in the Theosophical Society is quite unique, and it will be difficult to parallel the feelings of fellowship that exist within the limits of the Society. This is very clearly seen during the time of the annual conventions held alternately in Adyar and Benares when Europeans and Indians all gather together from different corners of the world. This feeling is reflected very clearly and markedly among the various workers—both Indian and European—in the college and in the compound of the Indian Section of the Theosophical Society. Though I had personally seen something of this during the conventions before I came to Benares to join the staff of the Central Hindū College, I was agreeably surprised to find in Mr. Arundale one who never allowed you to feel that he was of an alien race. Though personally not an extremist, or one who sympathised with the doctrine of violence in any shape, I had, along with the general mass of educated people, a strong resentment against the treatment sometimes meted out to India. Therefore, though not having any race hatred, I must candidly confess that until I came to the C. H. C. I had no special love for the English. In the case of Mr. Arundale we have learnt

to see a type of Englishman different from the Englishman ordinarily encountered. I strongly believe that the dream of the Theosophist, of the fusion of the East and the West, cannot take long to materialise if Englishmen begin to show even a very small fraction of the understanding and love prominent in the life of Mr. Arundale. Outsiders, not knowing the secret of the influence of Mr. Arundale in the Central Hindū College, very often forget that it is the life and not the spoken words that really influence.

The desire to know intimately as many of his students as he can and to come into personal relations with them, the readiness to understand and sympathise with their failings, a constant endeavour to appreciate and encourage them in their aspirations towards the higher life, a life led in the service of the Motherland, unceasing efforts to give opportunities to all to foster the higher instincts, and the setting of a high tone of personal example—these are some of the features in the life of Mr. Arundale that ought to be noted by the teaching world if it would influence its students, would make them ideal servers in their manhood. No amount of religious teaching can really be effective unless it is backed by the personal example of the teachers themselves, and the real value of this teaching depends upon the extent to which they endeavour to bring it out in their own lives.

Mr. Arundale's influence is based on his undoubted love for his students and his colleagues, and the love is definite and effective. Only the other day one of our boarders was attacked by strong epileptic fits, and the Superintendent of

the Boarding House did not hesitate to wake up Mr. Arundale at dead of night, and he remained there for several hours till he had soothed the student by magnetic passes. The students know that he is ever ready to help them in every conceivable way, and they do not hesitate to approach him with all kinds of troubles and difficulties: they know that his doors are always open to any one who is in difficulties and wants to see him, and full advantage is taken of this. People even go to him for slight ailments. We have very often seen students coming to him with such complaints and going away from him relieved and smiling. Of course even where he finds it difficult to do anything for a student who goes to him, his overflowing heart gives a touch that draws out a response from the heart of the troubled student. These relations, of course, he also maintains with the members of the staff who approach him with their difficulties. I have very often found him going out of his way in attempting to find out the cause of anxiety and trying to remove or alleviate it.

The striking figure of Mr. Arundale moving out of college hours among the students as one of them in a long flowing Punjabi silk kurta and pyjamas, very often without a hat, suddenly arrests the attention of any one who may pay a surprise visit to the college. As is well known, Mr. Arundale is not what he was two or three years back. He has changed before our very eyes and there is no doubt that he is rapidly changing. His life has become more pointed and purposeful, and his desire to serve has been intensified considerably. Though paying full attention to all the details

of his multifarious duties as a Principal of the college, he has always the service of the Great Ones at the back of his mind, and each look or each little conversation is always with a view to help those around him to look within to catch a glimpse of the divine life within them. In his presence I find that it is difficult to have an impure thought, or to refrain from thinking of the higher life. Where such is the regular current of life, and where you have one who, during all his waking hours, sets such an example of high-minded purpose, it is easy to flow in the current, it is difficult not to be thinking of the higher purpose of life. It is this which has made several of us care little for other modes of life than the one which we are leading in the common service, and it is this which has made us look upon Benares as our real home. Even when we go out in the vacations, we are always anxious to return to our adopted home, and feel really happy when we are all together.

The life led by Mr. Arundale is an open life of utter self-surrender, and we who have the privilege of a close contact with him know that his mind is always full of thoughts for his students. His house is open from morning till night for any one who may have difficulties, and when we have an occasion to see him there, we find him engaged in writing something with the object of helping others, talking to some students, or doing something for some one or other. And just as we feel no hesitation in rushing to his rooms, when occasion demands, so he drops into our rooms at any odd moments, and watches us in our work.

All religions enunciate high principles and have been

doing so for endless ages, but it is difficult to grasp them unless they are seen exemplified in the life of a person who shows that they are practical and in whom the light of the Divine is shining much more brightly than it does in the case of ordinary people. Though we are fortunate in seeing Mrs. Besant now and then for longer or shorter periods, it is impossible for her, with her vast activities, to remain in Benares for any very long time. But to us her ceaseless activity on the physical plane, her purity of life, her selfless devotion to duty, her love for humanity, her tenderness and regard for the failings of others, all these, which we know Mrs. Besant to possess in an eminent degree, find an echo in the life of Mr. Arundale. To those of us who cannot hope to see Mrs. Besant more often and to be in close touch with her on account of her absorption in higher work the light Mr. Arundale sheds is far too sufficient for all practical purposes, and I shall be glad if I can assimilate some of the principles Mr. Arundale displays in his life and make them part of my character.

V. P. DALAL,
Professor of Chemistry.

Mr. Arundale as I know him.

Few people outside the Central Hindu College know what Mr. Arundale is to the students and to the teachers of the institution. To some of us, he is more than the Principal of the college, more than the President of the

C. H. C. Lodge of the T. S., or any other position he may hold in many of the other movements, though these too are of much importance. To some of us he is, as he is to me, the source of all inspiration, of all eager desire to be of service, wherever service may be required for the moment. Ever eager are we to serve in any manner, for we know that that is the way in which we can show in action our reverence and love for him. For love for a person is shown in the effort to be like the person loved. Otherwise the love is not a real love. Love which does not inspire a person to lead his life as does the one whom he loves, cannot be called real love. And because we love him deeply we are ever eager to bring our love into useful, kind actions. For he is always looking for opportunities of service, and so are we, though we are to some extent less steady. For, as he has often told us, his first thought when he sees a student is: "How can I help him? How can I bring him a little nearer to the realities of life?" That is the thought which dominates his mind throughout the day. There is not a single student in the institution who does not feel Mr. Arundale's love for him. For one of the most wonderful and astonishing characteristics of Mr. Arundale is that he feels his love go out to every student, no matter what may be his age, colour, caste, creed or race. And not a student is there in the institution who does not love and trust him. Many students go to him for help in times of difficulties, for advice, or for money, or for any other help, and never does Mr. Arundale refuse his help to anybody. The students who go to him for help feel that

they go to one whom they can trust, and that he is sure to try his utmost to relieve the difficulties either with money or advice. They have also confidence in him that he will not talk about their difficulties to a third person unless it be necessary, and never has a student come to Mr. Arundale and gone away disappointed.

He is always thinking how he can help this or that particular boy so that the boy's life may be made a little happier, more joyous and useful, than it would otherwise be, and in all these ideas his mind is full of the love he feels for those who are placed in his charge. That is why the motto of our 'Brotherhood' is: "The ideal reward is an increased power to love and serve," and have we not found that motto carried out to the letter in the life of Mr. Arundale? See him when he is in the hockey field in the evenings, sometimes playing, sometimes walking, sometimes refereeing, and you will know that the one thought which is present in his mind when he is doing any of these things is service. He does not play merely in order to enjoy himself. But he plays in order that he may be a little more familiar with the boys than he may have been hitherto, so that they may regard him as an elder brother and not as a superior. In the play he thinks first of others and last of himself. Many a time when he goes to play, the hockey captain naturally offers him the best stick. But Mr. Arundale's reply is that he does not want such a nice stick. Others may want it; and an old stick is as good for him as a new one. See him in the field, and you will be astonished to watch how the boys gather round him, and you may be sure he is giving them some

useful advice. They do not shrink away when he comes, looking upon him as a superior. On the contrary they come to him thinking of him as their elder brother. Some readers of this article may think that if the boys are so very intimate with him, they may not be showing any respect for him. But they will have to change their idea when they come to know that the boys love, reverence and honor him much more than they would otherwise do. They know the life he is leading, and they know its purity. And it is not through his lectures or talks so much, though these are of immense importance, but it is through his life that he is able to inspire our hearts. When we go to him in the mornings to pay our respects, and he is writing at his desk, very busy all the time, in a beautifully decorated room, "Good morning, my dear" are his first words when he sees us. Why us particularly? Anybody, indeed. And those words, coming from the depth of his heart, go to our hearts. A loving smile is on his face as he utters those loving words and a magic-like effect do they produce upon us. Then he takes our folded palms in his hands and asks if we want anything. All the time without our knowledge, he sends his love to us, so that we may go out of his room a little stronger gentler, more helpful, and more steadfast. And then if we want to say anything we say it out without the least hesitation. If we want anything he gives it to us, if within his power, and if it be wise for us to have it. Some readers may think all this well-intentioned exaggeration, but exaggeration it cannot be, for am I not writing about Mr. Arundale, the beloved principal of the Central Hiṇḍū College?

His one ideal—service—shows itself in many actions. Led by that ideal he founded the prefectship in the college and in the school so that the boys may train themselves, while still in the college and school and unaware of the outside world, to do little acts of service, so that useful habits may be formed, so that when they may happen to go out into the outside world service may remain before their eyes. Then came into existence the 'Brotherhood', so that Mr. Arundale may have a tie of affection and love with the boys which neither separation or death shall break, and I who am a member of the 'Brotherhood' know of what value it is. As Mr. Arundale said in one of his letters to the 'Brotherhood': "We are realising now what other people will realise in the far future." And we know how very true it is. Again he gave to us that beautiful book 'Talks to a few students,' so that we may have still deeper knowledge of him. And those of us who had the privilege of listening to those talks know with what spirit they were said. We could feel his love in his words, and we published that book so that those who had not the privilege of listening to the talks may at least have the privilege of reading them.

Happy are we, indeed, to be under his loving care, and the words which our dear Mother wrote in the introduction to Mr. Arundale's new book 'Talks to a few students'—"fortunate are the boys who, in the plastic days of youth, come under an influence so strong, so pure, so inspiring," are very true, for so we indeed are. Through him it is that we begin to learn of the real happiness of life. And

if any one of us has been able to sympathise with a broken heart, or has been able to gain the privilege of serving any one, the reward of all that should go to him. He has inspired my life as no other has inspired it. Since I have known him well, I have learnt much from his life and from his teachings. And as he has said in one of the hints on service —"do not be afraid to proclaim the origin of your own inspiration to serve, for the knowledge of the source of your own happiness is one of the most beautiful offerings you can make to the world," so I am not afraid to proclaim it. And I say with a firm tone that he is the source of my inspiration to serve and of my happiness. For he has led me "from darkness to light," "from the unreal to the real," by placing before me the ideals which we all, in our hearts, wish to reach. He has changed the whole of my life, as he has changed that of many other people, and I can say that whatever Mr. Arundale may have been to other people, he has been *everything* to me, and much do I owe to him, and the only way I think I can prove myself worthy of his love is by trying to carry out in my life the ideals which he has placed before me, the ideals of love and service.

BHAGATRAM KUMAR.

(Eighth Class.)

What I owe to Mr. Arundale.

I deem it a great pleasure to have been given the privilege of writing what I owe to Mr. Arundale. Words fail to convey, or rather, to convey very fully, the feelings of a sincere heart. I become confused when I sit to write down that which

I should say at the outset, that every feeling, every inspiration, every incentive to good and right action, in fact everything that is good and noble in me, is due to him. Others may find it tiresome to go through this feeble testimony of humble gratitude, but it is all that is most precious and dear to me.

Like so many young men now-a-days I learnt to sneer at my own religion. By religion I do not mean so many dogmas and ceremonies, nor do I mean speculative theories which seldom give inspiration to any man, but rather that which elevates, that which gives an incentive to the leading of a higher life, that which gives a man an increasing capacity to serve, and that which urges him to seek for unity in life. This is what now I understand by religion, that which should be the guiding principle of a man's life so that he may be proof against all worldly cares and anxieties; but the form in which religion was generally presented was utterly distasteful to me. My attitude towards it was one of ridicule. But Mr. Arundale has helped me to find in it a blissful tranquillity. Now I can retire within myself when cares abound, when difficulties overwhelm me, and I can probably find satisfaction because now I know that all my troubles have some good in them, and that they will improve my moral being. He has taught me to discriminate between right and wrong, between good and evil. I have been taught through him to respect the ancient teaching, to reverence the Rishis, and to believe that They still live to serve humanity.

He has unfolded within me the spirit of love, love in its highest, truest and purest sense; love which does not

seek anything from the object loved, which inspires the one who loves to serve to the uttermost the object loved; love "that can see even in sorrow a path leading to greater heights of glory; love that does not take but acts, love that takes no measure of conditions and is contented with small results that are not perhaps always seen of men." I can now shake hands with any student of any province without any provincial prejudice, without cherishing any hidden apathy within, while at the same time feeling pride in being a Bengalee. I am able to feel with any man his agonies, either physical or mental, and can do my best to alleviate his sufferings, for I know that my own true happiness lies in making others happy. I can sympathise with others in their mistakes and wrong actions, because I know I commit so many myself; and I can candidly confess them if occasion should arise.

Mr. Arundale's whole life is tuned to service, and he lives for service alone. I have imbibed this spirit of service from him, service that brings joy and happiness to the person served and to the server himself, service which makes a man more able to love and to serve. He has taught me to resolve all my discordant tendencies into one pure harmony, so that they may expand into a joyous melody of love and service that shall make my whole life glad.

Mr. Arundale has given me happiness at present and hopes for which to strive in the future. He is my ideal; he is the keynote of my inspiration.

HARIPADO ROY CHOWDHURY,

(Fourth Year Class.)

Mr. Arundale.

As I saw him, and as I know him, my first impression of him was rather curious, for it was the first time I saw a well-dressed European working as I saw him working, so hard. It was in the upper storey of the college building; some coolies were dusting the room, while others were cleaning benches and wiping the forms. He was busy putting big maps upon the wall. He was covered with dust, but worked quite unconcernedly. I was introduced to him by my uncle who knew him very well. Mr. Arundale looked hard at me and scanned me from head to foot. I wondered why this deep gaze did not startle me, as I had never spoken to a European before. He asked me what my name was and whether I wanted to join the college. I must confess I understood nothing. But I instinctively felt my heart go out to him and, as our eyes met, I felt I was renewing a tie which somehow had existed before. My first words to my brother on my return were: "The Head-Master is a very nice man." Unfortunately, I could not be admitted to the C. H. C. for a month, but I went every evening to the field, and I used to see him there, surrounded by boys, asking and answering all sorts of questions. He used to play hockey, and was one of the first eleven. At this time he was so humorous that even the boys with long, wry faces could not help becoming cheerful in his presence. soon began to see how he treated his students. I could see that he loved them deeply, and was ever eager to give up any comfort to relieve their troubles. As I had felt a strong

liking towards him, and as like attracts like, he was very kind to me. I saw that he often used to spend his evenings, after dinner, with the boys, helping them with their lessons, comforting them, and lovingly enquiring after their welfare. By degrees the students who were near to him, began to see the future more clearly, began to form ideals of their own. He infused true patriotism in their young hearts and often talked about India's great future, and how her sons, if only they would lead a pure, clean and steadfast life, may serve her well. He was strongly opposed to Indians putting on English costume, so much so that the students who came to the college dressed in English dress soon gave it up.

While the swadeshi movement was much talked about, he had planned a very systematic method of propaganda. The work was done unostentatiously and helped to spread the swadeshi movement more than people perhaps realised. His pupils were divided into parties and used to go out and explain to people the value of buying swadeshi articles. He ordered the note-books used in the C. H. C. to be made of purely Indian paper, and in order to help to patronise the swadeshi bazaar he used to buy many things and then distribute them among his poorer students. He founded the C. H. C. Book Depot in which, as far as possible, Indian made articles only should be available for purchase, and special efforts were always made by him and the authorities to ensure that the college uniform and all other college requisites should be swadeshi.

One thing was wonderful indeed. He never asked any

students either to dine with him, or to drink water at his place. Again he never induced any one to join the T. S. to which he owed his coming to India, and always insisted upon his pupils trying to reverence their elders. I always prided myself on being one of his special pupils. I asked him many times to allow me to join the Society, but he always refused. His spirit of self-sacrifice, his devotion to his ideals, his willingness to serve India, opened the eyes of many to India's need, and we began to take interest in the college as one of the channels through which mother India is served. We formed a Deputation Committee under his guidance and went out during the vacations to collect money for the college, as it was sorely in need of it, and we collected about thirty or forty thousand rupees. It was in these tours that he showed us what he truly is; nothing daunted him from work. Rain, the hot June and July sun, travelling all night, food ill-cooked, ill-served, often an hour or so late, all were endured by him with cheerfulness and happiness in his zeal for the cause. For a European habituated to all sorts of modern comforts, all the trouble of collecting money with the attendant discomforts involved considerable sacrifice.

I remember how at Saharanpore we were accommodated in a newly built bungalow, the floor of which was like a relief map. It was very difficult to sleep on the floor in spite of our heavy bedding. We had procured two beds, one for him and one for his aunt, the kind, gentle, loving Miss Arundale; but we could not induce him to sleep on one of them. He said: "My dears, I am going to sleep on the floor as you are." It was only after a very great discussion that we prevailed

upon him to use the bed. As the college was rapidly rising and coming into prominence, naturally there was a great demand for education in Benares. But the college being poor it could not afford a separate building for the school department ; nevertheless a special school building was indispensable. Mr. Arundale accordingly came forward and said : "If the college is willing to build a new school building, I will try to undertake to help to collect money for its erection." The big fine building the college now possesses is a witness to his activity, zeal and earnestness. All the rooms have now their marble tablets testifiying to the generosity of donors throughout the country.

When the Prince of Wales was to come to Benares the collector had given a block to the C. H. C. near Godowlia so that the students might see the procession. The college had to provide its own forms for the students. As there was so much work to be done in the college that the college servants could not be spared, and further we could not hire men as they had become scarce at that time, the man who had conveyed the benches to the stand came back and told Mr. Arundale that he could not find men to unload the carts and put the benches in proper order. Mr. Arundale who was just going to his bungalow for tea after a hard day's work in the field, attending to the arrangements, ordered his carriage at once and beckoned to some of us and drove to the place, and spent full two hours in unloading and arranging the benches. We came back home with our hands torn and bleeding as we had to lift some very heavy chowkies. The year 1908 was a year in

which he had become very unpopular owing to ill-feeling between students of different provinces, which was very great, and on account of increased trouble with regard to the question of the partition of Bengal. This unpopularity was due (i) to the fact that he was very stern with the display of provincial jealousies, (ii) to the fact that he did not approve of the students coming to the college in mourning for the partition day as the college had to be kept free from party politics, (iii) to the fact that some of the members of the college backed by outsiders who knew nothing about the life here, wanted an Indian vice-principal, and did not want him who was Head-Master, still less a European. Further the school students did not like his going to the college for he was very dear to them. But the way in which he met this unpopularity and disapproval of his pupils showed the true servant of man and a devoted well-wisher of India. He met distrust with confidence, ridicule and slander with praise, and hatred with love. In 1908 some of us went to Adyar with him to attend the theosophical convention. The care he took of us during that long journey is beyond description. At Adyar one night after hearing an inspiring lecture from our beloved President, he came to our room and sat for a long time as if in a trance, and then he suddenly came out of his dream and spoke to us for a whole hour. That was a sermon which aroused in us a sense of the realities of things, for he told us how Mrs. Besant had spoken of the coming of a great World-Teacher, and the deep impression made upon him soon communicated itself to us. He often gave places of trust to his students

and when asked by outsiders why he took this course, he would reply: "I want my young men to train themselves for greater responsibilities and wider work, and unless they are trained properly and are put in charge of smaller responsibilities now, they will not be able to lead in the future, and India sorely needs leaders." I do not think that there is any single student who does not owe something to him. He is a true leader and a worthy disciple of that great soul who is the life and soul of the C. H. C. and the inspiration of thousands over the world, I mean our revered mother Mrs. Annie Besant.

On our walks we often saw him picking up pieces of glass or throwing aside bricks that some poor way-farer may not hurt his feet. Near the college there is a small hall where itinerant, poor people often come and live for a short time. Once two women were attacked by cholera. The moment he heard of this he ran up to the spot, and had one of the women sent to the hospital, and afterwards saw to the funeral of the one who died, himself paying the expenses. Once a student had some difficulty with the police, so, as students have free permission to use his bungalow as their home, the boys rushed into his bedroom where he was sleeping and woke him up. On hearing of the case he slipped on a coat and slippers and rode hurriedly on a broken bicycle to the police court. His first thought was to save his student from trouble, and he little heeded his attire or personal comfort in the affair. There are some other students who owe their entire future career to him. Either he saved them from political troubles

into which they had plunged, or from the throes of poverty and illness, and he has given them education by which they will later be able to earn their own living. Once a poor woman was knocked down by a fast running ekkha and broke her leg ; one could not help seeing the love and sympathy which came out from him to the poor woman ; while the others were merely looking on he tore his new silk kurta into pieces to make bandages. Strange powers, which now-a-days exist so rarely, come when the strongest impulse in a man is that of service, and show themselves in those who are willing to forget themselves in the service of their fellow-beings. And as Mr. Arundale's one desire is to serve all around him without keeping anything back, he inherits some of these wonderful powers which are dying out under the sway of egotism. And these powers began to manifest very often in him, among which may be mentioned the wonderful healing power. I have seen terrible colds, agonising neuralgia, acute and shooting pains, disappearing under his magic touch. I have an experience of it which will not be out of place to mention here. Mr. Arundale was going to Chupra for the Behar Theosophical Federation, and as Mr. V. R. Samant, one of the workers in Benares and a very enthusiastic member of the Society, was to go with him, Mr. Gurtu's carriage came with Mr. Arundale's luggage to fetch Mr. Samant. I also got in in order to see them off at the station. As we had to take Mr. Gurtu with us, we asked the coachman to drive to the school where he was working though the school was closed. The coachman drove the horse at a tremendous speed and

upset the carriage near the school gate ; fortunately the shaft went into the iron railings of the door, otherwise we should have had a very bad accident. It was a very narrow escape indeed, but we were saved from serious injury. Mr. Samant got a wound in the head, and as he could not proceed to the railway station, I put all the luggage on an ekkha and proceeded to the station. I reached just in time and staggered into the train, as all my nerves were unstrung owing to the shock. Before the train reached Moghul Sarai, Mr. Arundale had calmed my nerves by gently pressing his hand on my head and back. After a short time I began to feel some pain in my right hand, and it slowly began to bend near the wrist joint in spite of me. The pain was so acute and intense that I began to cry and became so restless that it was impossible to sit in one place. Here Mr. Arundale's wonderful powers came to my rescue. He practically took away all the pain, save that which remained owing to the twitching of the muscles.

It will be no exaggeration to say that his whole life is a benefit to all who are connected with him. His students get the best example from his life and receive the best advice, the most bounteous hospitality, and tenderest care in case of distress. He bestows on his immediate surroundings such a brotherly blessing of love and protection, as can never be thought of by those who receive it without veneration and thankfulness.

Before finishing this, I must add one more thing which far exceeds the others. Dear friends, if a kind action is done to you and if you reply in kindness, it is no more than

a common human virtue, but to repay evil by good is indeed a virtue. And this is what I have found in our dear elder brother very strongly. I have seen students who have caused much trouble, who have taken advantage of all that is done for them, and who have caused him great anxiety because of their want of harmony, going to him in their time of need, with shame on their faces. They hang about his room outside, he comes out, and full of sympathy says, "What can I do for you?" "Sir," a stammer, "I am very sorry, but I cannot pay my examination fee, I am so poor." He goes in, pulls out a drawer, takes out some money, perhaps more than is necessary, puts it in the student's hands, sends him away, and avoids him for days and days, lest the student should get an opportunity to thank him.

Our Scriptures say :

"The sign of true greatness and purity of soul is that even your enemies come to you when in need."

KRISHNALAL,

(Second Year Class).

Mr. Arundale and his students.

It was some eight or nine years back that I saw Mr. Arundale for the first time at my brother's place in Allahabad. He was sitting there in a room with my brother and a few of my other relatives when I was summoned for an introduction to him. At first I did not like to go, as I did not know anything of English, and thought that a European would very naturally look down upon a lad who was grown

up and yet knew nothing of English ; and moreover I was very much prejudiced against Europeans. But when I went into the room, I was very much pleased, encouraged, and surprised. I can give no reason as to why I was pleased. Only this much I can say, that the moment I saw him a feeling of affection rushed forth from my heart. But encouraged I felt, because he did not attach any importance to my ignorance of the English language ; and surprised, on account of his unexpected behaviour. Due to these obvious reasons I thought very highly of him, and the first impression about him was that he was a kind and loving-hearted man : and unlike many other Europeans he loves the Indians also. So all that I had heard against his motives in coming to India, I thought to be untrue ; because no such motive, as I had heard, could be there where affection dominantly existed. And in the end I concluded that the only motive could be to serve India on account of his affection for her people ; because the next step after affection is service. And as I was thinking in this way, there came the time for him to depart, which I in my mind did not approve of. And just after he went away, I asked my brother for permission to come to Benares and read in the C. H. C. school. I wanted to come here simply because I thought that the school of which the Head-Master was so good must also be good, and that there I would be able to enjoy myself better. But it was rather a long time before I could come here. And after all when the prospect of my good luck approached, I came here to be nearer to him. But I was rather disappointed because unluckily for me and luckily for the college

students, he had by that time become the Vice-Principal. I consequently thought that I would not get much chance to be with him, because he would concern himself mostly with the college students. But my disappointment vanished when I saw him mingling much with school students and taking a great interest in them. I always used to take delight in his company, as I still do, and, therefore, whenever I saw him I used to run up to him unnoticed, as I thought, and stand somewhere near him. I always used to watch his play. And one day when there was a match and he was also a player, I went with a great expectation to see his play, thinking that, it being a match, he would play his best, not for the sake of his personal reputation, but for the reputation of the college ; because I was quite sure that he was above personal reputation, and that it did not even to the least degree matter to him. And, now, as the match was just going to commence, the captain began to arrange the field. There I was rather astonished to see his implicit obedience towards the captain ; and his taking for granted whatever the referee decided. And besides all this, unlike most players who are hurt and then try to revenge themselves, he was always forgiving. When the match was over, the result being favourable, he was not at all elated with victory ; and in another match the result being unfavourable he was not at all depressed by failure.

After these two matches I really began to respect him for these good qualities, and my only desire then, was to make myself fully acquainted with him. It was not at all difficult because he himself was an associating person.

(Whenever I use the verb "was" it must be assumed that the phrase 'as he still is' is always applicable after it, but I can not very well go on writing this every time). Every evening he used to come to the Boarding House, and very often went round all the rooms; so I had a very good chance, being a boarder, to come more in contact with him, and I always utilised and made the best of the good chances. As time went on he knew me better. It was well for me that he knew me well. Because he then began to give me, whenever I needed, good advice which helped me immensely. I then began to realize the real value of my coming here. My life which meant to me nothing but enjoyment, now meant to me much. Before that I cared for nothing; I always resented even the idea of being called one who serves. And I took pride in being considered one of whom others are afraid. I wanted to earn money for pomp and magnificence.

But, now, as I liked very much the advice he gave me, I wanted to have much more, and so I began to attend his lectures regularly. After hearing many of his lectures and being greatly inspired by them, I resolved to follow his footsteps. The result of which has been that to-day I take pride in serving others. I seek no more merely for enjoyments in my life, but for opportunities to serve. I do not want to earn if it is not for the service of others. And there is no greater happiness to me than the capacity to help and serve, which I find ever increasing. I no more take pride in being considered as one of whom others are afraid, but I take pride in the contrary. It is in this

way that on account of him my life has been changed fr[om] bad to good, useless to useful, and from indefinite to definit[e]

But such is not the case only with me, but also wit[h] many others and specially students, because of his kee[n] interest in them. And it is, therefore, that he is so muc[h] valued by them. I dare say that there is not a sing[le] student who does not value him for his usefulness. This i[s] very clearly seen whenever he goes to England. There i[s] no true heart that does not feel the separation; and how much the separation from a man is felt, depends to [a] very great extent upon how valuable he has been. And when I go on to consider his affection not only for the stu[-] dents but also for others, I do not know where to begin an[d] where to end. However, a rough idea of it may b[e] given by the influence he exercises on them. It i[s] really very great, and so great that no sacrifice fo[r] him is too much in the case of any student. And hov[w] much a man is really influential depends on how affection[-] ate he is. There is one thing more which gives a fair idea of his affection, and that is the sort of feeling in the heart of every single student—that Mr. Arundale is his own and that he loves him very much. It can be due to no other thing than his deep love for them, which makes them think so.

I can say no more about others, lest I may fall into inaccuracy. But so far as I am concerned, I may say that to me he means a great deal. I think him to be a very strong pillar of support against which any one may lean in his most critical times when he has no other support. I think of no difficulty that may ever come in my way, be-

ıse I am sure that he is there to help me in every possible vay. And I conclude by saying that to me he is the one ource of inspiration.

SAMBHU SARAN,
(X Class).

Mr. Arundale's tolerance.

Four months more, and Mr. Arundale will have retired from the Principalship of the Central Hindu College. To most of us, the loss will be personal, for he is not only our Principal but our best friend and counsellor. He is loved by us because he loves with a deep and genuine love ; he is trusted because he trusts us ; he is held in high esteem and respect by us for we cannot help having genuine esteem, respect and admiration for one who has given the best of what he has to our service.

I have been in the institution for the last four years, and have been on the best and most intimate terms with him. Personally, therefore, I am under a deep debt of gratitude, for I feel that I should have been a much worse man than I actually am but for Mr. Arundale's always kindly, pure and loving advice and guidance. I should not, however, like to be autobiographical ; but any one who has come into contact with Mr. Arundale will have observed his readiness not only to give pure and healthy advice to his students at all times, but a constant endeavour to give such advice as will really help and benefit the student. He has intense sympathy with weakness, and he does not get angry with his students for their faults, but he tries, on the other hand,

to make them feel that they have the power to be good if they possess the *will* to be good. His advice is always practical and sympathetic. To put yourself into the position of those seeking advice is not an easy task, but this is exactly what Mr. Arundale always tries to do. Is it, then, anything to be wondered at if Mr. Arundale's students have trust and confidence in him, and pay back in a small measure the immense love that he has for them?

Mr. Arundale again has a strong personality of his own. He is absolutely independent in thought and action, and, whatever he feels, he expresses strongly, regardless of public praise or blame. And this quality of an independence in thought and action, which implies an indifference to public criticism, has not failed to make itself felt by his students, for we have learnt through him that to be serviceable we must think and speak out boldly, when it is our duty to do so, even though we may have to offend people whose good opinion we probably covet.

Another marked feature of Mr. Arundale's character is his broad-mindedness. I have already said that he expresses whatever he feels strongly, but I have never met another man who is more charitable towards his opponent—and who is more ready than Mr. Arundale to acknowledge the good that there is in his opponent? I speak from personal knowledge when I say this.

What more can I say that has not already been said about his relations with his students? He loves us all; he has a kind word for every one of us; he has given the best

of what he had and has to our service. In return, he has our love and our gratitude.

Of the purity of Mr. Arundale's life it is not for me to speak ; suffice it to say that it is beautiful in its simplicity. In private life he is gentle, courteous, respectful and in the truest sense of the word, a gentleman. To his students, he means the embodiment within himself of what every one of them would wish to be like. And now that the time has come for George Arundale to lay down the reins of his office, he may justly feel that he has earned well of his students who love him and will ever cherish his memory as of one belonging to that noble band of workers whom Matthew Arnold has so well and happily designated as friends and helpers of mankind. In the Hindu College, his work has been to lay the foundations of many a noble character, and in his retirement he may rest assured that his memory will, long after he is gone, be cherished by his students as of one who helped them to an appreciation of the life really worth living.

P. N. SAPRU,
(Second Year Class).

G. S. Arundale.

Mr. Arundale, after ten years of good work in the Central Hindu College, is going away from us. When asked to write something about his life and work in the Central Hindu College, I gladly accepted the offer because,

as is well-known, giving expressions to one's feelings, whatever they be, is always a source of great relief. I take my pen, therefore, without expecting that I shall do justice either to his work or to himself, but only to record my own impressions about them, inadequate as these expressions of a sincere regard are bound to be. My acquaintance with him has been a long and close one. It is six years since I joined the Central Hindu Collegiate School of which Mr. Arundale was then the Head-Master. Six years is a long time, a tenth of a life almost, and still looking back over them it seems but yesterday that I joined the Central Hindu College, and I am sure these six years are among the happiest I have spent and ever shall spend, and I can, with truth, say that a fair portion of all the benefits that I have derived from being in this, our dear Alma Mater, has been due to Mr. Arundale.

It is not at all necessary to agree with Mr. Arundale in all his opinions and ideas or to accept him as an infallible teacher in order to admire him, to respect him, to love him. I, for one, differ very much from him as regards many of his most valued ideas and principles, and yet for all these years, and they are not few, that I have known him, I have respected him as a Principal and loved him as a friend. I shall try to put in a few words some of the reasons why my heart goes out towards him.

Imagine an Englishman fresh from the University, coming to a strange land, the ideas and the customs of which are very far from resembling any of his own, adapting himself to his new environments and changing most materially all

his previous modes of life to make them in consonance with his new surroundings! While trying to estimate Mr. Arundale's achievements in this respect we must bear in mind the Englishman's dogged persistence in maintaining the superiority of England and every thing English, and looking down on all that is not included in that category! We must acknowledge that Mr. Arundale managed, in a very short time, to root out all the prejudices of his race and nation, and really to understand and, therefore, to love India, her people and her institutions. This is, in my opinion, what has made his work of real value.

The next point on which I would like to dwell is his whole-heartedness. He employs all his time, energy, thought and even money to the work he takes up. Having once taken up the work of the Principal, every one who has had any occasion to come into contact with him, must be aware of his devotion to the work and the keen interest he takes in everything that concerns the students or the college.

It would not at all be out of place here to say a few words about his great charity. It often happens that in the outward glamour we lose sight of the real greatness with which one may be endowed, and though Mr. Arundale's speeches are applauded, his real greatness lies not so much in delivering inspiring, eloquent addresses as in the little, unknown acts of charity, performed even at the expense of personal comforts.

Those that have ever worked under Mr. Arundale and, most of all, his students, will long cherish the sweet memory of his kindness and geniality. He is ever willing

to help, as much as he possibly can, the many people that go to him in their difficulties. But the people who will miss him most are the boarders. He takes a parental interest in their doings and their welfare. Boarders will always remember the way Mr. Arundale spent hours and hours, even late at night beside a sick bed, comforting, consoling, cheering and inspiring.

I end my little contribution here. I have not written this because I thought it would help anybody or that it was at all needed. But, as I said, at the very outset, it is always pleasant to lay bare one's heart. I passionately look for the day when all the institutions of the land will have such as he at their head to build the character and direct the thoughts of the students who will be the citizens of the future and in whose hands shall be the guidance of India's destiny.

JOTINDRA MOHUN DUTT,
(Second Year Class).

Mr. Arundale's influence in the C. H. C.

Few people outside Benares know what Mr. Arundale really is and how much he means to many young men here. It is to record the testimony of his invaluable and silent services towards the regeneration of India and the feeling of personal gratitude and reverence that we bear towards him that this book is being published amidst all the malicious and cruel criticisms that are being unjustly levelled against him.

I shall first say something about the relations that exist between him and his students. It is very touching to see how he mixes with students, loves them, serves them and inspires them to be of greater use to their surroundings. True is it of him that "he makes their interests his interests, their enjoyments his enjoyments, their sorrows his sorrows, their troubles his troubles." No one in the C. H. C. is personally acquainted with as many young men as Mr. Arundale is—he knows the names of a larger number of students than any one else does. People might say that these are trivial matters and that these are of no value, but when one tries to look at things more closely, one finds that it is those little things that carry most weight, and it is these that help him in his power of leadership and in the strength to inspire.

His is not the line of useless metaphysical hair-splitting, but that of plain and simple giving of love and service to others in order that they may be made happier. I have used the words "plain and simple," but when one thinks of it and of the way in which our dear Mr. Arundale loves and serves us, we find that there is as much science in his love and service as there is in any other branch of knowledge. People sometimes hink that one has only to say that one wants to love and serve in order to be helpful. But it requires a good deal of tact, carefulness and patience to be wisely helpful. There is a certain charm and loving simplicity in his nature that makes every one frank with him and turn to him for guidance and advice.

It is quite well known that corporal punishment is not allowed in the Central Hindu College, but it is one thing to pass a regulation, and quite another to put it into practice and work it out. It was only Mr. Arundale who, with his profound love for the boys and with his endless resources, made it possible for corporal punishment to disappear from the C. H. C.

He has endeared himself so much to his students by his kind sympathy and loving helpfulness that the love which all of them bear to him irrespective of opinions and beliefs can be seen by the enthusiasm the members show at any of the meetings of the "Brotherhood," which has been recently started in the C. H. C.

As regards the outer activities of the college, it might be said without the slightest exaggeration that all of them have been either directly started by him or by his inspiration. People sometimes complain that too many movements are started in Benares, and they say that they are of no use because very few people take them up. It is true that few people take up movements, but the attitude with which they are started and the earnestness of purpose which they carry with them is clearly shown by the following remark which Mr. Arundale once made: "Not one movement is started that is useless, if it has stirred up at least one struggling soul to greater steadfastness on the path of love and service."

The outer activities of the college, many-sided and useful though they be, are nothing compared to the inner and silent work of helpfulness that is done by Mr. Arundale.

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George Sydney Arundale